

THE ANGLICAN DIGEST

LEVEL
ONE



WINTER A.D. 1962



CREAM OF THE WINTER CROP

The Hundredth Archbishop of Canterbury

By James B. Simpson

1962 Winter Embertide selection of the Episcopal Book Club

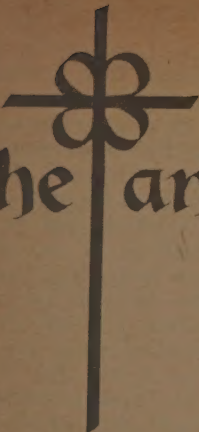
IN THESE days of first-person indiscretions and sensational "inside" life stories, it is refreshing to meet a biographer with reticence, one who is willing to examine his subject from the outside. Mr. Simpson starts from afar, but he gets his man. In swiftly readable chapters, he sketches the development of the Church in Britain, traces the ups and downs of the See of Canterbury, and reports the career of Arthur Michael Ramsey in highlights of hundreds of interviews with people who have known him. We see him as an eccentric child, as a promising young scholar, as a kind and well-loved priest, as a brilliant but forgetful professor, as the Bishop of Durham who supported the young Queen at her coronation, as a shrewd and sound Archbishop of York, and finally as a wise, mature, and purposeful Archbishop of Canterbury, Primate of All England, and ranking primate in the worldwide Anglican Communion. At the end of the book, the reader likes Michael of Canterbury very much and hopes that his example of always combining charity with clarity will be widely followed by his brother bishops.

The author is a communicant of the Church of the Resurrection, New York City, and is an American journalist whose writing has appeared in such diverse publications as *The New York Times Magazine*, *Esquire*, and *TV Guide*. *The Hundredth Archbishop of Canterbury*, his first book, is published by Harper and Row, 49 East 33 Street, New York City 16, at \$6.00. See the special order form and offer on the next to last page of this issue of TAD.



THE ANGLICAN DIGEST is published quarterly by the Episcopal Book Club, a not-for-profit corporation, Eureka Springs, Arkansas, as a service to the Church and at the voluntary subscription rate of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, Arkansas. Winter A.D. 1962. Vol. 4, No. 4.

WINTER A.D. 1962



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

CLEFT PALATE

I WAS BORN with a cleft palate — a condition now correctable in the first months of life. In any day the necessary surgery was not done until later childhood, so that even after the structural defect was restored, the years of faulty breathing left my speech so nasal that it was really difficult to understand.

Irrationally, a child feels a physical defect more as a moral than a social burden. He knows that he is different; the world looks on him as inferior; and he comes early to a sense of guilt

so personal and deep-seated that it is hard for him to realize that he is not somehow responsible for his difficulties. It is as though he had fallen into a muck-heap and had no place to clean up; therefore he must remain both offensive and ridiculous to others.

I was raised by a maiden aunt and a well-meaning but hot-tempered Irish governess: they and my brothers and sisters were used to my peculiar speech; but at school, it was not ignored. Older boys gathered around daily to mimic my

ridiculous attempts to talk. I know now that I should have picked out one of them and let fly with my fists — even if I had been beaten, it would have been better than no fight at all. I never had my fight (even imaginary guilt saps the will), but only the temporary relief of the bell that ended recess.

For awhile I attended an afternoon speech clinic, which lumped me with an old deaf woman, some sub-normal children, and some emotionally tied-up stammerers whom our didactic, grim-faced teacher regarded as mere defectives, misfits, rejects: all I learned from

her was that I was one of them. When World War I came, I had vague hopes that somehow I would be able to do and be something like other men, but my father, whom I hardly knew, prevailed on me not to enlist as a private but to prepare myself to be an officer, while I was in a college artillery school, the armistice came and the opportunity passed me by. I was expelled from my first college, but it was there that I got my first upward nudge. I met an Anglican priest who disturbed both my Protestant prejudices and my newly-espoused atheism.

I received a further nudge at another university when I enrolled, more for convenience than interest, in a course called "Literature of the Bible." There my thirsty spirit sensed water in what had been to me a wholly arid, incomprehensible book. With graduation began the happy part of my story. An independent income allowed me to go on to graduate school and follow the first clue in my hunt for something greater than myself and my wearisome defects.

My search for God (only later did I realize that it was really God's search for me) began in "Comparative Religion." I think I intended to know more about all religions than anyone else, and then to write the book on the subject to be a great authority, a popula-

CONTEST

The first TAD reader to identify the time and place (but not necessarily the author) of the following quotation will receive a prize of ten dollars:

God has inflicted upon us such a want of sincere preachers of the word, that a man may now travel from the east of . . . to the west, and from the north to the south, without being able to discover a single preacher, who, out of a pure heart and faith unfeigned, is seeking the glory of our God.

professor, and a social lion. It was my first taste of amounting to something. It also brought me once more face to face with Church.

A great many languages (Latin, Greek, Hebrew, German, etc.) are necessary to a scholarly comparison of religions, and for those studies, not offered by my university, I went to a nearby seminary of the Church. I was not without misgivings; my aunt had had little good to say of Anglicans, and "ministers" were still suspicious characters in my view.

I was at pains to let the seminary know that I wanted nothing but languages. I must have been thought a very sophomoric whippersnapper, but I was admitted courteously to whatever courses I desired. I explained that I was studying religion from the critical, historical point of view; I was shown stacks of books whose titles astonished me. I had thought myself a free-thinker, but the quiet objectivity I was meeting astounded me. Where were the ersatz good fellowship and feeble apologetics I expected? Within a year, I was taking many seminary courses and studying with an intensity I never had before.

A new turning point was the reading of the New Testament in Greek. As I dug the fresh, homely words out of a lexicon, it was as if I were hearing the

Good News for the first time — seeing Christ as though I were present in Galilee, in Gethsemane, and on Calvary.

By my middle year, I no longer needed the evidences of the existence of God; I knew that He had revealed Himself in Christ. In the crypt of the school chapel, I was baptized, offering mostly my mind: the Gospel had not yet reached my heart and soul. Soon followed another period of feeling my way. I began to realize that a man is not just "baptized" but is baptized into something. I felt that I must be identified with some Christian group, with a "doctrine, discipline and worship" that were both historically tested and practically sound. I was confirmed*.

When I knelt for the apostolic laying on of hands, I had no clear idea what (or rather, Whom) they were conferring

* "It is expedient that every Adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion" (Prayer Book, page 281). The priest who baptized him should have explained not only that his baptism would make him a member of the Church, the Household of God, the Body of Christ, but also that Confirmation was expected. If he could not accept Confirmation, he was not prepared to accept Baptism. Too many priests are so negligent in such matters that the newly-baptized has to find his own way to the other sacraments of the Church and to the full and rich life of the worshipping Body.—Ed.

on me. I might have explained my decision by the old wise-crack that the Episcopal Church is the only one that doesn't interfere with either your politics or your religion. I had been taught nothing about the disciplined life of prayer, the need for examination of conscience,

Hebrew and Greek, asked me to serve as a lay reader at a parish where he was curate. I was shocked and frightened. How could I, with a defect that made class recitation an ordeal and meeting strangers a torture, read psalm, Scripture, and prayer in church? Of course I said no. My refusal was not accepted. A Pressure behind, a Presence ahead, led me on. I became his lay reader.

The first Sunday evenings were pretty frightful. Then one night as we were vesting, my friend asked if I had read the lessons for the evening. Of course I had, and he mused, "That 61st Isaiah — if we could only make people really hear it!" I shivered.

I can see the altar ablaze with candles, the cross gleaming above us as we knelt. I don't remember hearing or saying the Lord's Prayer, because that Presence, that Pressure, was with me again. It showed me the waiting congregation, and the lectern with the book, and told me that I was the feeble link between the two. I suppose it was then I made the first real prayer of my life. It was not a word or a thought; it was an act. I stepped to the lectern, determined that if God willed those people to hear His word through me, they would hear even through my poor voice. I had no time for reflection, but in mind and body I felt a sensa-



the joy of the forgiven sinner, or the sacramental life of the Christian — perhaps it was thought that a seminary student already knew that. At least I believed that if I could marinate my soul in a Church, ancient, dignified, beautiful, intellectually honest, and fearless, no harm and possibly much good might come of it.

The end of the search was near. My mentor and friend, a young priest and professor of

ion almost painfully exquisite, as though some heavy burden, carried for many weary miles, suddenly was gone.

Lost in the words of the great Prophet, I read. I remember nothing of the rest of the service, only a weariness and a peace. When we reached the sacristy afterwards, my friend grabbed me and hugged me. "What . . . ?" I stammered. He looked at me with an expression I have never forgotten. "Don't you know?" he asked; "Your speech defect is gone. 've never heard Scripture read the way it was tonight!"



AS I finish this writing, I must prepare for tomorrow's early Celebration. The newness of the words has never worn off. Already I am eager to say what I have said thousands of times before: "I will go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God."

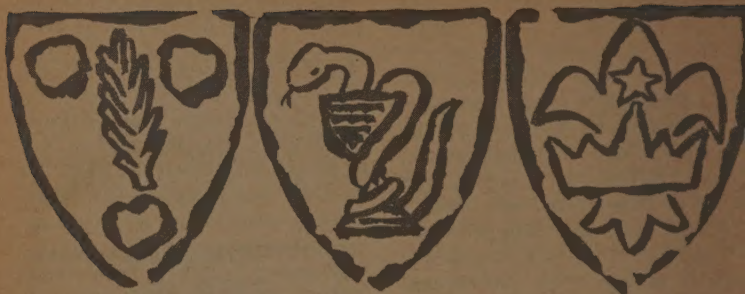
My harp is His gift, my voice. — Taddled from *Holy Cross Magazine*



TEACHING

THE STEADFASTNESS of the confirmed may be traceable to the thoroughness and definite character of their instruction, not so much in sermons, as from the chancel, and from plain conversations, and from the persecution certain to arise from successful aggressive work from competitive bodies, and annoyances and discouragements from the clergy, and now and then from the laity, who wish to keep the Church a merely dignified club for the best families. This work is done by grave but earnest preaching, solid but simple, "pocket pistols on week days as well as by guns on Sunday," by an uncompromising setting forth of the sacramental system, that men must *believe and be baptized*. God's truth must be boldly proclaimed, unmodified by popular sectarian sentiment. With equal zeal, wisdom, cooperation and clear announcement of our belief, we shall always outstrip the modern systems of man's device.—*History of Trinity Church & Parish* (Niles, Michigan), 1880.

Nowadays they spend \$10,000 for a school bus to pick the kids up at the door so they don't have to walk; then they spend 100,000 for a gymnasium so they can get some exercise.—*The Delight Leader*



THREE DAYS OF CHRISTMAS

ONE MIGHT think that all men would be glad to hear the news of Christmas Day, but the fate of St. Stephen tells us that is not so; the people to whom he told the good news were so angry that they stoned him to death. St. Stephen, the Church's first martyr, reminds us that Christ's disciples have no right to expect better treatment than their Master (John 15:18ff). With the Christmas carols barely on our lips, the Church teaches us that those who are true witnesses to the Son of God born in a stable may get hurt: a sharp contrast to the escapism of those to whom Christmas means no more than a vague sentiment of goodwill. St. Stephen's Day makes us face life as it is and so understand what Christ can mean in our lives. It thrusts

before us the problem of suffering; but horrible as was St. Stephen's death, we do not weep over it: rather we praise God for it. Throughout Christian history, the blood of the martyrs has been the seed of the Church. Even as St. Stephen died with words of forgiveness on his lips, nearby stood a man whose name was Saul.

Not all Christians are called to glorify God by a martyr's death; some are called to glorify Him by a long and dedicated life. Such a one was St. John the Apostle and Evangelist. "The Word was made flesh and dwelt among us (and we beheld His glory, as of the only begotten of the Father) full of grace and truth." It was no invention of his own: St. John knew Jesus Christ the Son of God, a real Man whom he heard

and saw and touched, and yet whom he knew to be one with the Father. Let us keep the Feast of St. John (27 December) with thanksgiving, and pray that his experience of the Christ may be ours also.

The Holy Innocents, those infants slaughtered by Herod in his attempt to kill the baby Jesus, remind us that the powers of darkness will stop at nothing to oppose the light of Christ. There is no escaping the consequences of the coming of Christ. He was manifested that He might destroy the works of the devil (1 John 3) and in that warfare the innocent and guilty alike are involved.

In the first three days of Christmas are commemorated a young man, an old man, and some children. All of them, in their differing ways, typify responses to Christ's coming. One offered the Child of Bethlehem a passionate and fiery evangelism; another brought to the Lord a lifetime of reflection and patient persuasion; while the children, who knew nothing of it all, display an innocence of life no less precious in the sight of God. Their graces do not exclude one another; they are of a piece — varying aspects of

mankind's obedient response to Him "who for us men and for our salvation came down from heaven and was made man." — Taddled from the Uganda *New Day*

TWO MORE DAYS OF XMAS

On January first, while the secular world celebrates the pagan orgies of the Saturnalia, Christians celebrate the first shedding of our Lord's Blood, the Feast of the Circumcision. Every Jewish male child was circumcised at the age of eight days as a token of God's covenant with Abraham (Genesis 17:9ff); only the circumcised could take part in the nation's religious life (Exodus 12:48). The Circumcision was the first occasion of our Lord's earthly life that He suffered on our behalf, and, as was the custom, it was the time He was given the name Jesus, "a name which is above every name: that at the name of Jesus every knee should bow" (Philippians 2:9-10).

The great feast of the Epiphany was the original Christmas, since it is the celebration of the first appearance of our Lord to the Gentiles. In all the Eastern Churches, 6 January is still

* * * * *

"On 17 January, the meeting took place at the Vicarage, and there was a discussion on the nature of the Christian life led by the Vicar."—A parish paper.

"Christmas" and other occasions of our Lord's "showing forth" (the meaning of the Greek word "Epiphany") are also remembered — His showing forth as God's Son at His Baptism, and the first revelation of His divine power at the wedding feast in Cana. The present Christmas, 25 December, became popular much later in Christian history.

To this day, Kentucky mountaineers sing ballads learned from their ancestors which refer to the original observance:

The sixth day of January
My birthday will be,
When the stars in the elements
Shall tremble with glee.
— Taddled from a parish paper



LIFE AND DEATH

IF the Eucharist is a service like any other service, then there is no overwhelming reason for staying in touch with the Church. If you don't like the priest, if the music is poor, if the sermons are uninspiring, and the view from the golf-course seems more uplifting, why go to church? Isn't that sort of reasoning exactly what has caused the dwindling congregations in the Church and the Protestant religious bodies over the last hundred years—since church-going ceased to be dictated by fashion?

Does it matter if people stay away from church? Of course, it's depressing for the priest and the faithful few; collections are meager; the inquiring unbeliever is repelled by the empty pew, and goes where the worshippers are thicker on the ground, but we all know what hypocrites churchgoers can be and what good lives some non-churchgoers lead, so what does it matter? It matters for the next generation and for the one after that. Every soul must be won individually (including those nominally within the Church) and the work is ten times harder when all contact with historic Christianity has been lost, as it has been lost now that the third generation of non-churchgoers numbers thousands of people in our country. The results of the estrangement make no one happy but the writers of sensational headlines.

The issue of the Holy Eucharist is vital: it is a matter of spiritual life or death, and not just a question of administrative expediency. It is no good leaving the rocks on which we stand in order that we may all play together on the sands, if, when the tides of time have come and gone, there is no one there to carry on. Pan-Protestantism is not enough—it can do no more than provide a misleading temporary fillip. — An English Churchwoman in the *London Church Times*.



NO CHEER

THE VENERABLE Vine. V. Deloria is a Dakotah Indian, a smart man, and a good priest. Some years ago he was enticed into the never-neverland of Church officialdom: after four years, he fled for his spiritual life back to his diocese and his people. He is now Archdeacon of South Dakota. Here follows a part of one of his recent columns in the *South Dakota Churchman*:

"I have nothing cheerful to report. All summer long, I have been seeing the plight of my Indian people. Many Indians farm, own lots of cattle, or have good jobs, and they are getting along fine (I am one of

them, I suppose). Far, far too many others, however, are suffering physically from no means or inadequate aid; far, far too many on their home grounds or in cities are living in dwellings no Indian would have looked at thirty years ago. Economic calamity is breaking the spirit of the Indian people and their enthusiasm for life. My spirit weakens right along with theirs.

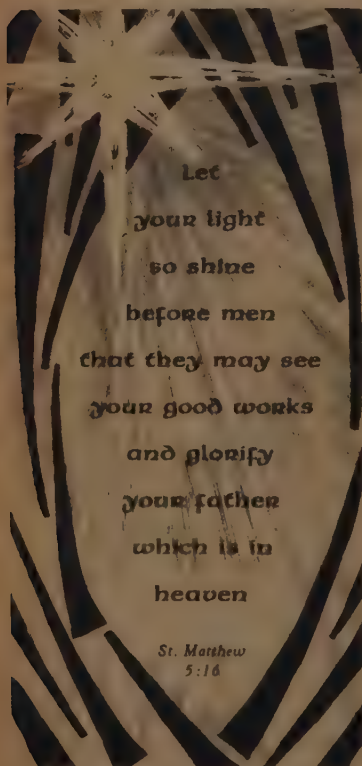
"Something should be done about it, all right; but a direct, uninvolved approach is needed. We can do without the usual sideline activities, programs, and 'little league' type of efficiently supervised excursions which only complicate, blur, and, in

the end, nullify objectives. Experts in Church and State are 'forever learning' but they 'never come to any knowledge' of the Red Man: what his real problems and worries are.

"You cannot blame the non-Indian for his lack of understanding, nor yet the Indians who have been 'civilized', which so-called civilization thinks that analysis and manipulation is the only way to solve problems. Thus, the experts hold panels, forums, workshops, give lectures, conduct surveys, polls, publish books, make movies, slides, and so on and on until they look like an exhausted kitten, lying on its side all webbed in by the spool of thread it tangled with.

"No doubt the ancient Egyptians tried to make over the children of Israel in the image of the culture of the day; but for 430 years, they got no response. They were trying to make the Jews sing in an Egyptian key. At long last, Moses, a Jewish boy who knew the Jewish key, returned to his people, sounded the note, and marched them away, Red Sea or no Red Sea. So, you experts in Church and State — why don't you look for an Indian Moses today? When you get a capable Indian, you educate him away from his people and make sure that he will pitch the non-Indian instead of the Indian key — a practice which, at the very least, is pretty poor communication."

Unfortunately, the foolishness scored by Father Deloria is not confined to Indian affairs. The Church's official publicity and far too many of her priests



The 1962 Winter Bookmark, somewhat reduced. Charcoal and yellow on white. Rate: 35c a packet of 25, or \$1.00 for three packets. A convenient order form is on next-to-the-last page.

are singing an upper-middle-class, suburban siren song: the poor and the nation's "uninfluentials" are not singing along. The young are drifting away because they are both realists and idealists, and they can see full well that most parishes are trafficking in self-deception, and that all the self-important, lightly-considered pronouncements from pulpit and public relations offices have little temporal or eternal consequence. The rich are being not won but used to their souls' dis-ease: they are deferred to for their contributions, not put to work for the kingdom.

Part of the alarming leakage of membership in the American Church (one diocese recently figured that 50% of its confirmands were no longer around ten years later) might be traced to the idea that the fellowship of the Holy Ghost is a social one, rather than a worshiping one. A newly-confirmed family will find itself fitting into parochial life not on the basis of its prayer life and spiritual development, but in relation to mother's acceptability to the bridge, or guild, or rummage, circle and the youngsters seeing eye to eye with the clannish and hostile youth group. The early Church welded into one body Roman senators, Greek slaves, Jewish merchants, and Samaritan outcasts because they met first before the altar, where

men's differences melted away before the majesty and graciousness of God: they had nothing in common but our Lord Jesus Christ, but their lives were centered in Him. (When was the last time you heard our Lord even mentioned during a coffee hour?) Today the meeting before the altar is an optional in-

WINNER

Hosts of the play's admirers recognized Marc Connelly's *The Green Pastures*, ornament of the 1930 Broadway season, as the setting of the angel's comment that "Mos' of de population [on dat measly little earth] has made de debbil king an' dey wuk-kin' in three shifts fo' him." First to send in the information was Miss Erna Blaydow, St. John's Church, Memphis; she has the prize. Another reader reminded us that the original production of *The Green Pastures* ran and ran until it was closed by the death of Richard B. Harrison, the remarkable man who played the Lord God Jehovah and who was baptized (and buried) by the VII Bishop of Chicago. Who said God was not an Episcopalian?

terlude in the myriad of activities in a parish (or a life), and if one should hear a well-constructed sermon, it will be addressed to the special problems and pre-occupations of college-educated, business-oriented folk: life and death matters of salvation and judgment (if mentioned at all) will be expressed in the latest theological jargon or thought-forms. No wonder our parishes have little appeal to the juvenile delinquent, the union man, or the Negro, or to the real and diverse people we cover with such neat labels.

The revolution could come from our seminaries: they could cease to educate the young man with a vocation away from the people in his future parish (meaning all the people in his area, not just those congenial souls listed in the parish directory); they could train him to be first a man of prayer who "knows" more than he "knows about" (a parish priest needs theology in his head, but he needs it more in his bones). The revolution could start in the parishes, with the daily and weekly gathering around the

altar of all sorts and conditions of men to praise God, and with the realization that the office of "minister" belongs also to the layman, and that the job of the priest (the "sacred minister") primarily is to train the layman, forgive his sins, and offer his worship to Almighty God.

The revolution may come (or may be coming) from either end or both: but it must come if we are not to continue to insult Fr. Deloria's Indian brothers as well as all the common people of the earth and the God who loves them, with our self-centered, self-serving, self-defeating parody of the Faith. It is not only Indian problems which need to be met with a "direct, uninvolved approach" and a shunning of the "little league" sort of busyness. It is not many keys which must be harmonized (the Indian key, the trade union key, the suburbanite key), but one hymn to be sung in the key all God's children find within their range and ability — that of Jesus Christ, the Resurrected and Ascended Son of Man and Son of God. — Taddled

MANNERS

Be thankful, be silent, be reverent,
 For this is the house of God.
 Before the service, speak to the Lord:
 During the service, let the Lord speak to you:
 After the service, speak to one another.

ACCORDING TO—

★ The Archbishop of Canterbury: "We shall pray for the Vatican Council, that God may enable it to serve His cause of righteousness and charity. We shall, as we do so, continue to believe that our own Church is a true part of the Holy Catholic Church of Christ, indeed, that it is the ancient Catholic Church of this country, reformed and yet continuous with the Church of Saint Augustine and Saint Aidan."

★ An American professor-priest: "I asked the Cardinal (Augustin Bea, German Jesuit and then head of the Vatican Secretariat on Christian Unity) how he regarded the Anglican Communion; he replied, 'The Anglican Communion has never been Protestant. It was not Protestant from the beginning. You are closer to us than to the Presbyterians, for example.'"

★ The Organist of St. George's Church (Manhattan): "People learn things like 'The Old Rugged Cross' in childhood, and then refuse to grow up either musically or theologically."

★ *The Guiana Diocesan Magazine*: "The two states of life, the married and the monastic, are not contrary the one to the other. There would be no clois-

ter if there were no hearth. An eminent writer (and an agnostic) once observed that in countries in which monastic life is accepted and understood, married life is correspondingly faithful and held in honor."

★ The Professor of Liturgics, Church Divinity School of the Pacific, at the consecration of the Bishop Coadjutor of Tennessee: "By God's grace there shall be made here today a bishop in the Holy Catholic Church of Christ, that extends throughout the whole world and throughout all the generations between the first and second Comings of the Lord. As in Baptism we are not made merely members of a particular ecclesiastical denomination but are grafted into the very Body of Christ Himself; so in the Apostolic Ministry we are not subject to hierarchical officers of what is popularly, and alas appallingly, described as the 'Episcopalian faith,' but to a living Sacrament used by Christ to unite men of all times and places with their Lord and with one another in His one, holy, catholic, and apostolic Church."

★ A West Missouri priest: "I recently read an article which reported that four men had received awards for attending as

many as 1,500 consecutive weekly meetings of a service club. I wonder if those same men could qualify for similar awards for church attendance. The usual civic club rule is that a person away from home must attend a meeting in whatever town he happens to be visiting. How many of us go to as much trouble to hunt up a church when we are away from home?"

★ The Bishop of Masasi (Province of East Africa): "I discovered that the yearly cost of *one bed* in a Church hospital in Chicago was the exact equivalent of what we have to finance a whole hospital of over one hundred beds, out-station clinics, staff salaries, food — everything. I found it impossible to beg during my two months in the United States. It seemed almost insulting for a Christian to have to plead with his fellow-Christians for help. 'They had all things common' — that was a characteristic mark of the early Church: it must be so again."

★ The Chaplain of Makerere College, Kampala, Uganda: "Christ was born in dirt at Bethlehem: Christians cannot therefore justifiably shrink from the 'dirt' of politics. Some Christians ought to be politicians; all of them must be in politics at the local level. They must take part in local government, find out what is happening in the place, and deal with it on the spot, instead of

addressing a letter to a minister in Entebbe while they themselves do nothing about it."

★ The Bishop of Ripon: "The great danger we are in is that of thinking that the purpose of worship is to please men. That is why we are told to brighten our services — but the whole object of our worship is to please God."

★ A Canadian layman: "A person never really knows what he is missing until he has been confirmed and makes his communion. I never realized how difficult it is to be a Christian. I thought it had a good deal of foolishness connected with it, and I see now how wrong I was. I am only beginning and as yet have much reading and studying and praying to do."

★ The President of the House of Deputies: "Our Churches are not infiltrated with Communism, but many of them are victims of a greater evil. They are permeated with dullness and self-satisfaction, well-content to operate as religious enclaves having little or no contact with the problems of their communities or of the nation and the world. They are, in short, infiltrated by the world and the devil, and that is the creeping sickness which is constantly attacking the Body of Christ."

★ The Bishop of Southwark (Province of Canterbury): "Some think of the Church as religious gymnasiums for folks

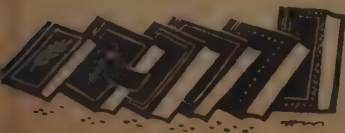
who happen to like spiritual exercises. Others think of the Church as a drug store where a pharmacist in a clerical collar peddles soothing syrup and aspirin to those who can't stand the racket of life and want its pains deadened. A third view sees the Church as a conglomeration of "do-gooders" and busy-bodies who fill in their time by filling up the holes in the welfare state. In fact, the Church is a divinely created society which exists to bring the world back to its true center: for it is only as every human experience moves in an orbit with God as center that the Kingdom of God is furthered."

★ The Bishop of Kentucky: "There is a hunger for knowledge of what the Church teaches and what the Church stands for. One of the reasons we do not bring more people into the Church is that we are not so sure of what the Church teaches and stands for as we might be."

★ The Bishop of Lexington (Kentucky): "I would like to see a preaching mission in every one of our parishes from the largest to the smallest in the

next twelve months. Let the preaching be from the Bible. Never in Christian history has there been a great revival of faith apart from the preaching of the Word of God. Let us see such a revival in the Church in this crucial time."

★ The Archbishop of Melbourne: "The Governor-General, speaking as the Queen's representative and as an Anglican, acknowledged with thanks 'the eternal strength and power of the Gospel committed to us by the life, the teaching, the crucifixion, and the resurrection of our Lord. We know [the Governor-General continues] that the Gospel, although often derided, parodied, explained away, or merely disbelieved, cannot be ignored even by the bitterest enemies and critics of the Christian faith. It stands, as it has stood for nearly two thousand years, as the way of man's salvation, and as a challenge to those who, today as yesterday, continue to preach to men the theme of their own self-sufficiency in the material universe.' It is right that we should be concerned with the mission of the Church—in providing new parishes, new buildings and halls, and a larger number of priests to staff them; but those are the tools, not the end. The end is that men, women, and children should be brought to acknowledge Jesus as their Saviour. They should



be so changed, and the society we live in should be so changed, as to make a real difference in our way of life; that the evil in it may be eradicated and the good in it may grow, that the community may come closer to deserving the name of Christian."

★ The Dean of Londonderry (Diocese of Derry and Raphoe, Province of Armagh): "Both the Jehovah's Witnesses and the Mormons have been active in this area in recent weeks, promoting 'erroneous and strange doctrine, contrary to God's Word.' It is by no means easy for our young people to live up to (and be true to) the faith of their forebears; I caution the 'weaker brethren' against becoming ensnared in their 'strange doctrine.'" [Mormons, Jehovah's Witnesses, Christian Scientists, and some other fringe sects have scandalous histories and teach things so thoroughly discredited as to be laughable (most of them are based on private "revelations" thought to be on the Biblical model, but which miss the point that Christian revelation is an interpretation of history which is based firmly at each point on an event that actually, objectively happened). Nevertheless, as long as such false beliefs move their holders to live changed lives, to leave all for the spread of their faith, and to love and support their fellow religionists — no

mere warning from an ecclesiastical authority will prevent their making inroads on a worldly and apathetic Church; error cannot be out-faced or out-argued; it must be outlived. — Ed.]

★ *The Churchman*: "In 1870 the Vatican Council discussed the possibility of eliminating the word 'Roman' from the church's official title, but proclaimed the official title to be the 'Holy Roman Catholic Apostolic Church.'"

★ The Archbishop of Canterbury: "Let our own tale of slow progress as Christians, or of no progress, or of lapses into many faults, not blind us to God's own will to surprise us—surprise us, perhaps with a love, or a courage, or a faithfulness in ourselves, more than we had dared to ask."

★ A Churchwoman of Durham: "When people are aware of a physical ill, they go of their own volition to a physician's consulting room for individual skilled advice. Could not a priest offer a consulting-room service on similar lines for those who wish to seek skilled advice on the ills and problems of the soul? It would be understood to be not a time for a cosy chat, but for a serious consultation about specific problems, and that others might be waiting their turns; but the parishioner could know that at the appointed times he would

be welcome, that the priest would be in and willing to give his undivided attention, not busy with his sermon or correspondence, and that his wife would not be inconvenienced. At present, there seems to be no recognized means of consulting a priest short of sacramental confession."

★ The Bishop of Wakefield (Province of York): "Preparation for Confirmation ought always to be attendance at the Holy Communion Sunday-by-Sunday from the time when the special instruction begins beforehand."

★ The Bishop of Bangor (The Church in Wales): "The task of parents has never been more

difficult, and young people have never been more surrounded by temptations. For one thing, unfortunate books are now within their reach. D. H. Lawrence's well-publicized novel is by no means the most dangerous: it is a sincere piece of work, even if its ideas are ill-digested. Much worse is the plague of crime stories where the characters wallow in casual fornication, homosexual relationships are represented as natural and innocent, and telling lies is taken to be a social "must." Books of that sort, along with the slick unblushing materialism which produces them, are an immediate and constant occasion of sin. We parents cannot remove

GOOD QUESTION

The CVI Bishop of London (1901 - 1939), indulging in that great British pastime, the walking tour, once fell into step with a shepherd and his flock. "I am a kind of shepherd, too," the bishop remarked. They strolled on. "How many sheep do you have?" the shepherd asked after awhile. The bishop thought of his enormous diocese. "About a million," he replied, and



a long stretch of silence followed. Then the shepherd asked, "What do you do at lambing time?" — Taddled from *The James-town Churchman*

the occasion, but we can do something far better: we can teach our children to recognize the falsehood and deceit inherent in the picture such stories paint. The home is by far the best place for young people to learn respect for other persons, responsibilities to one another, and the dignity and honor of the relationship of man and woman in the bond of Holy Matrimony."

★ The Chancellor of York Minster: "In the early days of the Church, Christians were willing to risk torture and execution to go to the Eucharist. They could have stayed at home and adored and meditated. They could have stayed at home and read their Bibles and confessed their sins, but they had to come together to offer the Eucharist, and they risked their lives to do it."

★ The late Professor of Church History and Liturgics at the University of the South: "Loyalty to the Church's Use* is to that Use as it now exists, not as one may think it ought to be, and hope it some day may be. Prayer Book revision is a most carefully safeguarded organic ac-

tion of the whole Church, not a playground for individual experimentation. A priest who remakes the accustomed ceremonies†, and even sometimes the text of the service according to his own desires, does not comprehend the *ministerial* character of his office. The service is not his service; it is the Church's. He is the appointed and accredited representative of the people to conduct *their* service for them, and even though a popular priest may easily carry his local congregation with him to acquiesce in any alteration he may personally desire, he represents also the *whole* Church; it seems to me he has no moral right to condition his congregation in such a way that they will be out of step and out of sympathy with the services of the Church as normally performed elsewhere." —Taddled from "What Is a Rubric?" by the late Rev'd Bayard Hale Jones, in the July A.D. 1960 *Anglican Theological Review*, published at 600 Haven Street, Evanston, Illinois. [The article is as practical and winning a statement as we have seen on matters of ceremonial.]

*Use: the way the Holy Eucharist is celebrated in a place; in England five uses were known: those of Hereford, York, Lincoln, Bangor, and Salisbury—all were supplanted by the one use of the Prayer Book issued in 1549; in the Roman Church, a lush variety of local uses were suppressed at the Council of Trent, and only a few non-Roman uses now survive in that communion (such as the Ambrosian Use at Milan).

†Ceremony: pertains to actions or movements, something that is done, such as kneeling; ritual pertains to rites, "uses", something that is said, ordered forms of worship. All Anglican Churches are ritualistic in that they follow prescribed rites or orders of the Church as set forth in the Book of Common Prayer, such as Daily Morning Prayer, or the Solemnization of Matrimony; because the Prayer Book is so scant in its directions, actions or ceremonies vary, sometimes greatly.



MAGAZINES

PARISH MAGAZINES are important and potentially powerful means of spreading, proclaiming, and teaching the Faith, but most of them are not concerned with teaching — only with shattering trivialities.

I have here a parish magazine which begins, "The most important news I have for you this month is the annual bazaar." Let us hope that the priest who wrote that, and to whom was committed the preaching of the Good News of the Gospel, did not mean what he said.

Given care and trouble, every priest can preach a fair sermon. The same is true of producing a good parish magazine, but the operative words are care and trouble. Not all of us have a flair for writing, a lightness of touch when dealing with profound things, a dash of humor when dealing with solemn mat-

ters, a style which is both easy and compels attention — but with care and trouble we can learn to put out a reasonably interesting paper.

A parish magazine should begin with a leading article — something that is really important. The guild and vestry meetings, the service times, and the new kneelers should be banished to an inside page. The leading article might deal with the season, with doctrine, or with discipline, but technical terms (however little we think of them as such) like "the Resurrection" and "the Incarnation" should be used with the greatest reserve and never without explanation. That is where pastoral experience comes in: the priest should know the needs of his people, the sort of things that puzzle and worry them, and above all, their abysmal ignorance.

There also should be at least one teaching article. How are we to teach the call to holiness? What about a series on prayer? How about some articles on the Church's heroes, the Saints?

We can learn a lot about format, type, style, and the like, from the popular magazines. Notice how effectively they break matter up with snappy headlines, variation of print, and short paragraphing. Most people nowadays simply cannot face the prospect of reading an article, even on sex, unless it is split up for easier reading.

The cover is not unimportant. It needs to be varied from time to time, to be attractive, and to say something important. If a picture of the church interior or exterior is used, see that there are crowds of people about — after all, they and not the building are actually the Church. (Not only that, but supermarkets have found that customers buy more from full shelves.)

Do not let the diocesan and national Church papers bear the whole burden of fighting parochialism. The parish magazine must deal largely with local news and notes, but the pastoral doings of the Bishop and of the Church's missionaries are the local Church's concern also. The local paper's entire aspect may easily be outward looking.

Once the parish magazine's contents are important and at-

tractive, the vestry should give some thought to making it available to more than just the faithful few. To see that it is distributed over the entire parish (the area served by the parish Church) will cost money, but the expense may be considered part of the parish's proper business — the spread of the Gospel and the winning and nurturing of souls. — Taddled from *Good Hope* (Diocese of Cape Town)



WARY Ozark hill folk once had a hundred formulas for keeping peace with a rugged and contrary land: the broom in particular was more than a neutral household implement.

Some admonitions: ¶ When you move to a new house, bring in a broom and a loaf of bread for good luck. ¶ If a girl steps over a broom, she will be an old maid; if a married woman steps over a broom, she will have a hairy child. ¶ It is best to sweep something into the house before sweeping out. ¶ Brooms made in May bring bad luck.



My desire for every parish is that it should be a school of *mission*, a school of *knowledge*, and a school of *prayer*. — The Archbishop of Canterbury.

THE PRACTICE OF PENANCE

THE sacraments were ordained that we should duly use them." The Church of England and her daughter Churches have not always faithfully observed that principle laid down in the Articles of Religion by the sixteenth century reformers, but for the last century and a half, the Anglican Communion has been increasingly diligent in fostering the sacramental life among her members: which diligence is seen not only in her more careful teaching and more reverent administration of Baptism and Holy Communion, but in her more zealous attitude toward the five lesser sacraments also.

It is seen, for instance, in the fuller appreciation of the character and benefits of Confirmation and in the more careful instruction which nowadays is given to those preparing for the laying on of hands, in the revival of the anointing of the sick, and above all, in the widespread use of that sacrament of forgiveness wherein the penitent opens his grief to a minister of God's word and sacraments, and receives the benefit of absolution together with ghostly counsel and advice.

The Oxford Movement was the agent of the revival; and inevitably at first the practice of confession to a priest was re-

garded as "Puseyism" or "ritualism," but the clear teaching of of the Prayer Book in the Exhortation at Holy Communion (p.88, top), and the definite claim to authority to forgive sin in Christ's name asserted in the Office for the Visitation of the Sick (p.313, fifth rubric), have provided irrefutable authority that the Anglican Churches have consistently claimed for their ministry the authority which the risen Lord bestowed on His apostles on the first Easter evening.

Today, to "go to confession" is no longer a sign of adherence to any one section or party in the Church. No prejudice has been stronger than that which associated Confession with "Romish doctrine," but that prejudice is now virtually a thing of the past. Gospel truth has prevailed. The pronouncement of Christ, "Whosoever sins ye remit, they are remitted unto them," has more power with the sincere Christian than the foolish objection, "I don't want a priest to come between my soul and God"—foolish because the priest's function is to help the soul come to God.

The English reformers wisely left to the sinner the responsibility to decide whether or not to seek absolution after confes-

sion to a priest, but it left the faithful in no doubt that the Church's priests were empowered to pronounce Christ's forgiveness to the penitent, and to hear the penitent's confession to that end. "All may, none must, some should," is a fair statement of penance, but the obligation of ensuring that the benefit of absolution should be within the reach of all those who humbly and sincerely desire it remains with parish priests.

The Prayer Book rubric directs the priest to read to the congregation the Exhortation which mentions Confession before every occasion on which he celebrates the Holy Eucharist. That is impractical and probably always has been, but those who have care of souls should at least remind their congregations of that opportunity by reading the Exhortation or by admonishing them in sermons before the great festivals and before Lent. Instruction before and after Confirmation, both to children and adults, gives scope for fuller teaching as to both the purpose of the sacrament and the method of self-examination and Confession.

Not only should instruction be given, but the way should also be made easy to those who desire to make a confession. Recourse to the sacrament should never be made to appear unusual or unduly burdensome. Finally, the priest has an important op-

portunity of speaking about penitence when he instructs those who come to him to make arrangements for marriage. Such instruction, without hint of compulsion but also without any lack of boldness or suggestion of apology, will not fail to bear fruit, especially among the young, who so often recognize the value of this God-given way of "quieting their conscience."

Will those who make a first confession continue as regular penitents? Once again the answer is, "All may, none must, some should." Many will benefit from regular confession to a priest. Others, particularly men of mature years at some particular point in their life (perhaps before a marriage or during a serious illness) may welcome the opportunity of making a clean breast of their past sins, but will see no need to make confession a habit. Good pastors will deal gently with such souls; it is a mistake to regard a first confession as of no spiritual value unless it is followed by regular confessions.

It must be remembered that Anglican discipline leaves the initiative to the penitent, and the suggestion should never be made that those who consider that they will receive no spiritual benefit from habitual confession, but fear that such a practice might lead to insincerity and formalism, are in any way less good Churchmen than regular

penitents. God does not deal in the same way with every soul. and His priests must recognize it. Their duty is to emphasise that Christians must be contrite, and to make sure that they are made aware of the various ways of seeking and finding the forgiveness of the Lord.—The (London) *Church Times*



JERUSALEM has been besieged by the armies of the Hebrews, Assyrians, Babylonians, Egyptians, Greeks, Romans, Persians, Saracens, Crusaders, Turks, and British. It still retains the marks of the latest warfare between the Arabs and Israelis in 1948.

In the narrow streets (eight feet wide, and filled with merchants, markets, and traffic) surrounded by Islamic, Byzantine, mediaeval European, and modern architecture, one will see more history than could be packed into a guide book. Hezekiah's tunnel (725 B.C.) still

takes water from the Virgin's Fountain to the Pool of Siloam. The drainage system includes parts built by the Romans after the fall of the city in A.D. 70. Even clothes tell stories. Bearded men wearing black cloaks and round hats are Greek Orthodox priests. The Sheiks and Mullahs of Islam indicate their rank by the form and color of their turbans. The black, white, and brown robes denote the western religious, and pointed black hoods, the Armenian clergy.

Christmas comes three times in the Holy City, depending on the ecclesiastical calendar followed. We observe the western date, beginning with a carol service in the courtyard of the Church of the Nativity (Greek Orthodox) in Bethlehem. It is quite an experience to read the Christmas story in the very place where first was heard the good news "unto you is born this day in the city of David, a Saviour, which is Christ the Lord." The Orthodox Christmas is observed on the Feast of the Epiphany, 6 January; the Armenians celebrate on 19 January by our calendar. Practically, the divergence is a good thing; Jerusalem will hold only so many pilgrims. There are only two Easters, and when they fall on the same date, the city bursts at the seams.—Taddled from a missionary's news letter.

GRAIL

AROUND the figure of Saint Joseph of Arimathea, whose feast day is 22 February, has gathered drama and mystery.

He was the well-to-do attorney who interred the Body of our Lord in his own private mausoleum after the crucifixion. According to tradition, he was exiled for his act; he sailed to England to spread the Faith, and carried with him the cup (the Holy Grail) used by our Lord at the Last Supper. Upon his arrival in England, he planted his staff in the ground to claim the island for the Faith; miraculously the staff took root and became a unique flowering tree, called the Glastonbury Thorn, which blooms to this day only on the feast of Christmas and whenever the English sovereign visits the city: a fact incredibly, but incontestably, true. A cutting of the Glastonbury Thorn was allowed to be transplanted to the grounds of the Cathedral Church in Washington, D. C., and, as at Glastonbury, it blooms only on Christmas Day and whenever the English sovereign visits in Washington. Both trees are highly venerated and closely guarded.

St. Joseph never made known the hiding place of the Holy Grail, and the quest for it became the supreme passion of the

Middle Ages — it was believed that eventually the noblest and purest knight would be permitted to find it. King Arthur and his Knights of the Round Table have become a part of English-speaking culture; Wagner's *Parzifal* is only one of the ways the theme has been sung. All told, in fact or in legend, St. Joseph of Arimathea has affected the history of the western world almost as much as any person who ever lived. — Taddled from a parish bulletin

PREFERMENT

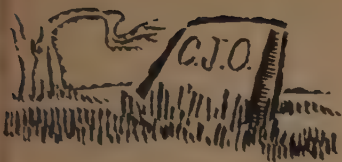
A certain clerk who had besought King Henry II of England for a bishopric taxed the King with perfidy when a see fell vacant, but the cathedral chapter met and elected another.

"Thou didst not lift a finger to secure my election," he charged.

"That is true," replied the King; "I did not judge it necessary, since I have noticed that a chapter, left to itself, will invariably choose the worst; but lo, they have found a worse than thee! Have courage; it cannot always be thus."

— Taddled from the
(London) *Church Times*

QUESTIONS



DURING a summer holiday, I came across an old red-covered slightly mildewed service book in the sacristy of a tiny country church. For 22 years, the initials against every service were the same: C.J.O. The number of communicants in a year seldom exceeded three hundred. The collections totaled about £30. The parish population was under a thousand, but the Church did her work. The sacraments were provided, the Word of God was preached, the sick were visited, and the dead were laid to rest. During those two and twenty years, there was a sermon every Sunday morning and evening, its subject neatly recorded in the faded red book that none ever saw but God, His priest, and the angels. Maybe someone else did look into that book, for out in the churchyard where the evening shadow of the Norman tower was falling across the grass toward the elms, I found a stone cross above a grave, and carved into it was simply, "C. J. O."—Taddled from *The Northeast* (Diocese of Maine)

The theory of reincarnation appeals to me: it comforts me with the hope that I shall be able to accomplish in my next life on earth what I have been unable to in this one. I am a life-long Episcopalian. May I believe in reincarnation and not be considered a heretic?

No, you may not — and God forgive the priest who so poorly instructed you in the ground and nature of the Christian's "sure and certain hope". Every time you say, "I believe in . . . the Resurrection of the body", you declare against reincarnation. Soul and body are one creation; death may separate them, but in God's good time what is buried a physical body will be raised a spiritual body — as different perhaps as the plant from the seed, but as intimately related; a plant grows from one seed, not many. Our hope rests not in this world (no matter how many trips around), but in the one which our Lord has gone to prepare for us. As for what you feel that you must accomplish, your only work is to love God and to lavish on your neighbors that same love He has for you. Whatever good you do is not really yours, and the only gift you can offer God is yourself. The good things you do are not your gift to God,

but His to you: you do not earn His gratitude by them, but rather you should thank Him for doing them through such an uncertain instrument as you. The life of love which you begin here is designed to be finished and perfected in paradise and, if it be God's judgment, enjoyed forever in heaven. (On the other hand, and depending on many things, you may not have that enjoyment!) Even the meanest cynic would tell you that the best argument against reincarnation is this life — for who would want more of the same? You had better get on with loving and serving God and leave off dabbling in such self-centered and futile ideas as reincarnation.

How should the processional cross be carried? I have noticed a number of variations — at least one of which makes the crucifer look like a grasshopper climbing a twig.

The processional cross should be carried so that the staff is perpendicular, at right angles to the floor (it is not a flag and should not be slanted or dipped). The bearer should hold the staff so that his elbows are at his sides — it is neither needful nor desirable that he look like a contortionist. He should walk erect with eyes straight ahead and hold the cross so that it is about three feet above his

head (the end of the staff may be only a few inches off the floor). — An American bishop

Since Christ followed the ways of the synagogue and attended the rites of His day, how is it that we no longer celebrate such occasions as Rosh Hashana, Yom Kipper, the Passover, etc.; are not those occasions as important now as they were then?

In a word, No, they aren't. Yom Kipper was the Day of Atonement, on which the High Priest made sacrifice for the sins of the people and loaded that guilt symbolically on the back of the scapegoat, which then was driven into the desert. Christians now keep Good Friday, the day that our Lord made "a full perfect and sufficient sacrifice . . . for the sins of the whole world." The Passover looked back to the deliverance of Israel from Egyptian bondage; Christians now celebrate Easter, the new "Exodus" of Christ from the grave, the deliverance of the new Israel, the Church, from the bondage of sin and death. The Old Testament holy days looked forward to Christ's coming; most of them are fulfilled and replaced, now that Christ has come — just as the Jewish Sabbath, the day God rested, has been supplanted by the Christian Lord's Day, the day God rose to begin His new creation.

BURIALS

✠ Vivian Beaumont Allen, who inherited a fortune from her father (a founder of May Company department stores), increased it by her own acumen, and shared much of it publicly (most notable gift, \$3,000,000 towards the construction of the Vivian Beaumont Allen Theatre in Manhattan's abuilding Lincoln Center for the Performing Arts), but who kept her age a secret; from St. Bartholomew's Church, New York City.

✠ Rosemary Carr Benét, 65, widow of the poet Stephen Vincent Benét who often celebrated her in verse as "Rosemary" or "Jane", and who was herself a poet, writer, translator of French novels (some by Colette), and a member of the editorial board of the Book-of-the-Month Club since 1943; from St. James' Church, New York City.

✠ Robert Lee Baker, 23, non-Churchman, not much of anything religiously; a boy who by his own account started running away from home at the age of thirteen and with Hollywood help built a romantic deal of life which he pursued all over the globe; he spent four years in the Navy (touching Japan and Australia) and there-

after was a plumbers' helper, a barkeep in Miami and San Diego, a boat-guard at Miami Beach, a cook on a tugboat in the Mississippi River, and a sled builder in Philadelphia; on his way across country he stopped to see a friend who brought him to Hillspeak; he stayed eight months, doing all things exceptionally well, and left promising to return (in California he found a good girl to bring back with him, but was killed a month before they could be married) — the first Hillspeaker to die; in Phoenix, Arizona.

✠ Edwin Pierson Ford, 100, father of a priest and descendent of the Jacob Ford whose home and 7,500-acre estate were headquarters for General George Washington during the winter of 1777-1778 (the Ford lands have dwindled to nine acres); in Whippany, New Jersey.

✠ Reginald Charles Halse, 81, Knight Commander of the Most Excellent Order of the British Empire, Master of Arts of the University of Oxford, sometime Bishop of Riverina (Province of New South Wales), and at his death, Lord Archbishop of Brisbane and Metropolitan of the Province of Queensland (Australia); who at the age of ten was a school mate of William Temple (of whom he remembered, "He was quite inoffensive but a little solemn, so I just kicked him; there are very few men who can claim to have

kicked a future Archbishop of Canterbury in the backside — it formed quite a useful bond between us'') and whose priesthood was spent as member and Warden of the Bush Brotherhood of St. Barnabas and Headmaster of All Souls' School which he founded to educate the sons of Churchmen in the vast North Queensland parish he tended; he was no scholar, administrator, or disciplinarian, but was a much-loved priest and bishop because of his soundness in the Faith, command of the language, and love for his people; from St. John's Cathedral Church, Brisbane.

✠ William Clark Arkell, 75, whose father helped found the Beech-Nut chewing gum company and who stayed with the firm through its rise and merger with the Life Savers Corporation to be a director and chairman of the executive committee; from St. Paul's Church, Englewood, Diocese of Newark, New Jersey.

✠ Lee Hastings Bristol, Sr., 69, whose father in 1887 joined with a man named Myers to start the small drug store in Clinton, New York, which grew into the giant Bristol-Myers Company, suppliers of toothpaste, mouthwash, and other modern conveniences to medicine cabinets the world over, and who, as advertising manager of the family firm, made it one of the first big

sponsors of radio programs (Fred Allen, Duffy's Tavern) before he moved up to become Chairman of the Board; from Manhattan's St. Bartholomew's Church, of which parish he was a vestryman.

✠ Arthur William Barton, from 1939 to 1956 Lord Archbishop of Dublin, Primate of Ireland, and Metropolitan, who was over eighty and looked half of it, and of whom *The Church of Ireland Gazette* was able to say, "While his ministry was a living example of the saying 'Christianity must be caught,' there was nothing lacking in what he taught": from his former Cathedral Church.

✠ Henry Finch Holland, 49, graduate both of the Sewanee Military Academy and of the University of the South, a former United States Assistant Secretary of State for Inter-American Affairs (under Secre-

ANNOUNCEMENT

In the judgment of the sponsors, the Episcopal Book Club and Morehouse-Barlow Company, there is no winner of the Anglican Writers Award of 1962. A new competition for non-fiction manuscripts of outstanding value to the Church will be announced in due time.

tary of State Dulles), an international affairs adviser to the Republicans during the 1956 elections, and a Texas and Manhattan lawyer; from Christ Church Chapel, Greenwich, Diocese of Connecticut.

✠ Eugene Holman, 67, oil industry notable for over 25 years, former Chairman and Chief Executive Officer of Standard Oil of New Jersey, and since 1956, Chairman of the Crusade for Freedom, an organization which supports radio broadcasts and other news media aimed at Russian-dominated countries; from St. James' Church, New York City.

✠ Edward George Wilmer, 75, who in 1921 was chosen by the investment banking firm of Dillon, Read & Company to retread the finances of the Goodyear Tire and Rubber Company (he succeeded in two years and became chairman of the board), and in 1925, as a partner in the banking company, helped arrange the purchase of the Dodge Brothers' Motor Car Company which he headed until it was bought by Chrysler; from St. Mark's Church, Philadelphia.

✠ Arthur Wheelock Moulton, 89, from 1920 until 1946, Bishop of Utah; from St. Mark's Cathedral Church, Salt Lake City.

✠ Mary Warnock Tucker, an Alabama girl who accompanied her missionary sister to Japan where she met and in 1911

married the President of St. Paul's College (who later was Bishop of Kyoto, Bishop of Virginia, and Presiding Bishop of the American Church); from St. Stephen's Church, Richmond, Diocese of Virginia.

✠ Jane Romano, 33, singer and actress who made her Broadway stage debut in *The Most Happy Fella* (1956), and, as Ethel Merman's understudy in *Gypsy* from 1959 to 1961, several times replaced the star; from the Chapel of the Incarnation, New York City.

✠ Whiting Willauer, 55, New York born Princeton football captain, Harvard Law School graduate, old China hand (during World War II he helped supply General Claire Chennault's Flying Tigers, and afterwards with the General, established and ran a Chinese air transport service until the Communist takeover), and President Eisenhower's Ambassador to Honduras (1954-1958, where he was known for his skin-diving skill) and Costa Rica (1958-1959, where he was a severe critic of the Cuban revolution); from St. Paul's Church in Nantucket, Diocese of Massachusetts.

✠ Mrs. James Meredith Helm, 88, Staten Island born widow of the U.S. rear admiral whom she met at fourteen but did not marry until she was past forty (her father was also an admiral, and her mother had the name

of Emma Seaman), who became White House Social Secretary to Mrs. Woodrow Wilson, in which office during a trip to the Versailles Peace Conference, her grace and efficiency so impressed the wife of the then Assistant Secretary of the Navy that she was invited to return to the White House when that lady's husband became the XXXII President, who stayed on to be called by Mrs. Harry Truman, "one in-

dispensable woman, and who during her 25 years in the Executive Mansion helped to entertain at least 500,000 persons and probably attended more parties there than anyone else during her lifetime; from the Cathedral Church, Washington. ✠ Mrs. Franklin Delano Roosevelt, 78, widow of the 32nd President of the United States and niece of the 26th one; from St. James' Church, Hyde Park, Diocese of New York.

A PRIEST'S FAREWELL

A TIME for leaving is a time of mixed emotions. Despite the excitement of a new venture, the sense of things done for the last time in familiar surroundings becomes almost overpowering toward the end.

My new life as a Navy Chaplain will have an entirely new set of details. I will miss my friends here, inside and outside the Church. I feel like St. Paul when he wrote to the people at Corinth, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." The people at Corinth were not perfect; no human beings are. No congregation is ever perfect, nor is any priest. There are always times when they might be displeased with one another. It was that

way with St. Paul at Corinth, and it was that way with our Lord.

That is not the whole story, however; any priest looks upon his congregation with thanksgiving, because its people are the instruments through which the love and redemption of God are revealed to the outside world. They are the means through which he is able to do his work. They are the means through which Christian joy is spread. That is why St. Paul thanked God for his people in Corinth, and that is why I thank God for my people in this place.

So, farewell. I will always remember you in my prayers; I hope you will remember me in yours.—Taddled from *The Ne-
ligh Leader*

ENTHRONEMENT

IT WAS a wonderful week in Washington when the V Bishop (the former coadjutor) was enthroned in his cathedral church in a great service at which the Archbishop of Canterbury preached. St. Peter and St. Paul's is no stranger to pageantry, but seldom has it seen a more moving occasion. Perhaps the splendor was a result of All Saints' Day, the enthronement of a well-loved bishop, and the visit of the Archbishop of Canterbury coming all at once.

It was a great day for all Anglicans, even though none of the papers got the significance of it. Michael of Canterbury really was the Church, walking around. He personified the world-wide nature of the Anglican Communion and its roots in time. One could not look at him and fail to sense the reality of the Communion of Saints and of that very long line of bishops reaching back to Saint Augustine and far beyond, to the Apostles themselves. All that, he represented and embodied.

The morning of the enthronement, the Archbishop was the celebrant of the Holy Eucharist at the high altar; all the cathedral clergy, the cathedral choir, and thousands were in attendance. No one dreamed

that such a crowd would turn out on a weekday so early in the morning. More people made their communions than at any single service ever before held there—more even than at Christmas or Easter. The Archbishop wore full eucharistic vestments (seldom seen in this cathedral church); few will forget the view of him in the long procession, majestic in his golden cope and mitre.

Beyond the pageantry was the significance of it all, but many memories will long be treasured; the Archbishop sitting in the great cathedra, his primatial cross held beside him by his chaplain in a scarlet-lined blue cope; his sermon, simple but profound; the Archbishop blessing the people to the right and to the left as he left the Church, many of them kneeling as he passed (another thing not often seen there); three or four thousand voices really singing "St. Patrick's Breastplate." The experience touched everyone who was there, even those not much given to such things.

—Taddled from a letter.



A man who likes Dover sole better than beefsteak may be a greater glutton on Friday than he was on Thursday, but as long as he observes the habit of ordering fish on Friday, he cannot forget that Friday has a special significance.—W. H. Auden

GENEROSITY

WE ALL know that there is abroad a new ecumenical spirit or spirits, and we must test them to see whether they are valid. Blowing somewhence, an ecumenical spirit inspired the Dean of Detroit to launch a personal campaign to raise \$180,000 for Roman missions in the Congo in memory of 18 missionaries who were murdered there in the political disturbances last year. Though we have no Anglican missions in the Congo, Africa is by far the most important foreign mission field of the Anglican Communion. We have millions of members there, and dozens of dioceses in which an increasingly desperate fight is carried on against paganism, ignorance, and disease. Again and again we hear of Anglican hospitals that are no more than sheds; or, as in Damaraland, two hospitals, five clinics, and no physician at all. While our bishops struggle against those humanly insurmountable odds, they see Romans and Lutherans building hospitals on a palatial scale within their own dioceses. What must the Bishops of Masasi, Damaraland, and all the rest, think when they read of the unexampled zeal for ecumenism of the Dean of Detroit? Ask Bishop Huddleston what he could do with \$180,000! We do not

imply that non-Anglican charitable works ought to be beyond the pale of our generosity; but there ought to be reason and measure in all things. The public campaign of the Dean has demonstrated great good-will for understanding between Roman and Anglican Catholics: for that the Dean is to be commended; however, it has also demonstrated that he has only a minimal concern for the advancement of the Anglican Communion on the continent of Africa: for that he must be publicly reproved. The only way he can set the record straight is to raise at least another \$180,000 for Anglican African missions. The larger crucial issue is, do Anglicans believe in the Church wholeheartedly enough to support and extend its missions in pagan lands in an aggressive, apostolic way? If the faith of our fathers (and of the Fathers) is true, we are on the brink of grave sin in not devoting more time, prayer, and money to our missions. That issue, which has not been faced, cannot much longer be evaded.

— *His Dominion.*

IN HEAVEN
ALL IS NOW
AND NOW
IS ALL

WE RECOMMEND

♦ The new edition of *The Screwtape Letters* by C.S. Lewis: a million copies later, still the best modern eye-opener to the spiritual warfare which, consciously or not, we are all engaged in. The short and sharp memos from a senior official in Hell to a hapless junior tempter on Earth may be taken as satire by the irreligious, but Christians will recognize well enough the pitch-fork technique even though they have never before seen the imp on the other end. Satire or fact, *The Screwtape Letters* show the reasonableness of the Christian position, and effectively mock the tawdry lures and humorless malice of our spiritual enemies. The *Letters* are now joined by a recent after-dinner speech, in which the senior devil Screwtape surveys Hell's progress since the book's first publication in 1943 and the prospects for the 1960's, and by a new preface in which the author speaks much good sense about the whole matter of angels and devils. It is too bad that the preface is not a postscript, for the original introduction which begins "I have no intention of explaining how the correspond-

ence which I now offer to the public fell into my hands" now follows ten pages of exactly such explanation. (Macmillan Paperbacks, 60 Fifth Avenue, New York City 11; 95c)

♦ Once again, *His Dominion*, the quarterly review of the Canadian Cowley Fathers, as a treat not to be missed by anybody who loves the Church as Anglicans have received the same. The November A.D. 1962 number particularly says so many true, honest, just, and purely lovely things about ecumania, marriage, and meetings, and offers so many good reports on Canadian, English, and American affairs, that we resist quoting only in order that you may have the pleasure of reading the original: send a dollar to *His Dominion*, Bracebridge, Ontario, for four full issues, to begin with November.

♦ To the EBC, who asked in last summer's TAD if there was a good book on *How To Stay Married and Happy*, a review of the list of "Books-of-Past-Seasons". A correspondent points out that one appears there: Anne Proctor's *Background to Marriage, or The First Twenty Years*, a 1960 winter selec-

ESSAY

The Anglican Digest will offer a prize of \$25.00 for the best 250-word essay on why the Church is failing to be mentioned in wills, particularly those of people who have something to leave. All entries must be typewritten, with double-spacing, and reach Hillspeak by Whitsunday A.D. 1963.

tion of the Episcopal Book Club! Mrs. Proctor's book is remarkable because it has something for everyone — a perfectly healthy and practical view of romantic love for the adolescent, genuine help toward a more perfect union for young married people, good advice on the responsible ordering of family life for parents, and some ideas in passing which should prove valuable to anyone who is trying to repair in his own life the results of parental mistakes. Mrs. Proctor, the mother of seven (some of them were planned), says, "It does not matter if a fifteen-year-old daughter feels angry with her mother at being made to scrub the kitchen, but it does matter if a young wife turns her resentment against her husband be-

cause the first year of marriage is the first time she has had to do the dirty jobs", and — but to start quoting is not to stop. One quibble: Mrs. Proctor says that womankind is not logical, and proves it in her curious treatment of religiously-mixed marriages (a couple divided in worship will find it difficult to become one flesh in Christ: the religion or the marriage or both must suffer), but otherwise her warm and wise views can hardly be faulted. Get her book and read it for pleasure and profit. (Published by David McKay, 119 West 40th Street, New York City 18; \$2.50)

♦ Of interest to artists and others who deal with the Church's sign language: *Saints, Signs, and Symbols*, by W. Ellwood Post, an eighty-page booklet published by Morehouse-Barlow Company, 14 East 41 Street, New York City 17. Mr. Post has assembled much more information than anyone has a right to expect for only 85c and has ordered it usefully, but however valuable his work is for reference, its drawings set a poor example: they appear to be hasty, sketchy tracings of worthier ones. Most are set on shields of a graceless shape and introduce shading and other depth effects which are distracting in what is a highly stylized sort of design (we suspect that Mr. Post is first a wood-carver; but even so, his frontispiece is badly bottom-

heavy). In his "Foreword," the Canon Sacrist of New York's Cathedral Church says truly that "'naturalism' is the exact opposite of 'symbolism'" but unfortunately the book does not illustrate the point. (Appleton and Bridges' *Symbolism in Liturgical Art*, published at \$3.50 by Scribners, 597 Fifth Avenue, New York City 17, probably offers less information, but its

drawings are models of what such ought to be.)

♦ The RCA-Victor Recording (LM 2597, at \$4.98), *The Glory???? of the Human Voice*. Formerly called *A Florence Foster Jenkins Recital* and long out of print — at least as late as the summer of 1960 when TAD said of it: "One of the funniest things ever made. People who have endured woman's club so-

CORRECTION CORNER

It was Jacob, not Moses, who worked seven years to gain his wife.

Geneva's Hobart College (for men) and William Smith College (for women), which share faculty, campus, and everything but degrees, are located not in the Diocese of Albany but in the Diocese of Rochester (New York).

The second mention in last autumn's TAD of Charles Ketchum's legacy to the Church of the Holy Communion, University City, Diocese of Missouri, was the correct one: the former vestryman left the parish \$101,700.

The daughter of Ghana's former Ambassador to the United States was married in Washington's Cathedral Church, not in Accra's.

The Rev'd Leonard Ellinwood, on the staff of Washington's Cathedral Church and reviser of the late Canon Winfred Douglas' *Church Music in History and Practice*, is not a priest but a perpetual deacon.

London's Cathedral Church is named not after St. Peter but after St. Paul, and has been since A. D. 607.

The late Rev'd Bernard Iddings Bell was a long-time Canon of St. James' Cathedral Church, Diocese of Chicago, and not (as the autumn TAD and the 1956 *Clerical Directory* state) St. Peter and St. Paul's, Diocese of Washington.

pranos and other victims of avaricious vocal teachers will find all their tortures summed up in the most tummy-aching performance of the century. Get a copy and play it for your friends: if you can keep a straight face, play it for your enemies. It will slay them, and you yourself may die laughing." The back of the new issue is given to excerpts from Gounod's *Faust* (minus Mephistopheles) by two younger and lesser voices in the Jenkins tradition. They can't possibly be any funnier than the other side.

◆ To students of English history, politics, and ecclesiastical bungling, a study of *Jonathan Swift and Ireland* (University of Illinois Press, Urbana; \$5.00 — and one of the best printed and jacketed books we have seen), in which the author falters in his use of Church terminology (he does not name the Roman Catholics properly, and never defines *Protestant*), but nevertheless makes a fair and systematic presentation of the "Irish writings" of the Very Rev'd Jonathan Swift (1667-1745), for 32 years Dean of St. Patrick's, Dublin, and author of the classic *Gulliver's Travels* (theme: "man's betrayal of his own reason, his frustration through the folly, vanity, violence, and brutishness which distort his values and cloud his judgment"). Although Swift is remembered for his political and

social writings (he was a tip-top satirist, master of irony, and an example for succeeding English writers), he was a good priest — an especially good one for his time and place. He improved the fabric of the cathedral church, was an excellent pastor, generous with his charity (one-third of his income was so devoted), built up a splendid choir, endowed a hospital ("for fools and mad"), restored the weekly celebration of the Eucharist in his cathedral, excelled as a preacher (2,000 would come to hear him), and was genuine in his private devotions. Bishops and priests who insist on keeping in the public eye would do well to examine the life and letters of Dean Swift — a priest of the Church first, a patriot second, and a public figure only because his work made him such.

◆ To those parishes who, for good reason or otherwise, have their younger children worship apart from the parish family, *Morning Prayer for Children*, a small booklet put out by Christ Church, 251 State Street, Hackensack, Diocese of Newark (N.J.), at fifteen cents (less in quantity), in which the common prayer of the Church is simplified but is not watered down. Prayers, lessons, and seasonal matter are provided so that the Church Year may be followed; instructions for their use are clear and practical. The

Foreword is by Dora Chaplin, so the booklet has to be good. ♦ To the newly-elected, *A Handbook for Vestrymen*, by the Reverend Howard Gordon Clark, Director of Development

for the Philadelphia Divinity School. Father Clark tells what the vestry does, outlines its relationship to the rector of the parish, gives a little quiet advice, and reproduces the relevant

MAKES -THE - HEART- GLAD DEPARTMENT

Five parishes in the Diocese of Chicago report that, in addition to their regular annual pledges to the diocesan missionary budget, they are contributing \$36,000 to special missionary projects. St. Mary's Parish, Park Ridge, has made a gift of \$10,000, and St. David's, Glenview, a gift of \$1,000, toward the building of a new church for St. Anselm's in Park Ridge. Emmanuel Parish, Rockford, has given \$10,000 to the new building for St. Anskar's, Rockford. The Church of the Holy Comforter Parish, Kenilworth, is giving \$5,000 to the building fund at St. Nicholas', Elk Grove. St. Mark's Parish, Glen Ellyn, will give a minimum of \$10,000 for a building in the Butterfield area when a mission congregation is organized there.

"I always pray for you and your work every day and am really only just beginning to discover how very exciting old age is. In praying you pull all sorts of strings everywhere instead of living and working in one place. All of us weak and silly old ladies can now do so much more for our anxious and troubled world than when we were young." — Letter from a woman of seventy to her priest in British Guiana.

"I noticed in 'Embertidings' that the Book Club's office equipment is rather skimpy. I have a standard-size oak office desk and matching swivel chair that are not in use. If you need them, I shall be glad to crate and ship them to you by motor freight, if you can find the money to pay the bill (six or seven dollars by my figures). Both items are in good shape and would serve you for many years." — From a parish priest's letter.

parts of the Church's canon law for easy reference. It is all very obvious, but the obvious is often missed. We hope, however, that the Churchmen and priests who use the little volume are devout and well-instructed men. The author makes some statements, about the nature of the Church and the vocation of laymen, more for their grand sound than for their relevance (it is true that vestrymen should know that the Church is an organism but the author might have made that fact seem as practical as his discussion of fire insurance); and the writing is so bad that some spots will be incomprehensible to the reader who does not already know what the point is. The booklet is useful, but would be more so if its thought and expression were clearer. (Published by Morehouse - Barlow Company, 14 East 41st Street, New York City 17; \$1.50, paper)

♦ To bishops, priests, and interested laymen, *The Anglican*, the quarterly of the American Branch of the Anglican Society (established 1932 under the patronage of the Bishop of Albany), a group of fairly reasonable people interested in promoting the historic Faith as set forth in the Book of Common Prayer. Articles mostly put ceremonial and ritual matters in firm historical perspective and nudge the Church to remember that her mission is to bring all

sorts and conditions of men (not only Episcopalian types) to whole-hearted worship of Almighty God. Though slender (about sixteen pages) the quarterly isn't a bit dry, and it's easily worth the \$2.00-a-year dues to those who have that kind of money. Write to Mr. Lloyd C. Minter, 2631 Wharton Street, Philadelphia 46, and hear thereafter without fear the words of the late British scholar: "There is no form of ritualism more futile than that which adopts ceremonies without taking the trouble to learn what things are meant for." [The quarterly gazette of the English Anglican Society, *The Anglican Catholic*, is, if anything, even more sprightly and pungent — contributors to the neatly typed, mimeographed magazine include C. B. Moss and C. E. Pocknee — ask for it and enclose an extra dollar when you write to Mr. Minter.]

♦ *Christian Art: a Monthly Review of Art Made for God's Greater Glory*, edited by a Roman Catholic whose references to Anglican and other religious bodies are refreshingly accurate, precise, and charitable; and which includes contributions from artists of many persuasions and in mediums ranging from stone to music. The Life-size, sixteen-page off-set magazine features news, many black-and-white pictures and photographs, critical articles and book

reviews: architecture and sculpture are particularly well-served. The approach is both catholic and Catholic in most of the best senses of the words. Subscrip-

tions may be entered at 1801 West Greenleaf, Chicago 26, at \$5.00 per year in the United States, \$7.00 elsewhere; single copies are 50 cents.



◆ As a right useful little book about the history and meaning of the Holy Eucharist, *One Bread, One Body*, by the Rev'd Nathan Wright, Jr., Rector of St. Cyprian's Parish, Roxbury, Diocese of Massachusetts. Any layman who reads it will better understand the mysteries of the altar and catch a little of the early Church's sense of urgency for the worship of God. Quotations from contemporary Roman, Lutheran, and Presbyterian religionists show how widely the current liturgical movement is engendering appreciation of the Church's tradition (one "high Calvinist" nowadays is making more Catholic noises than are some of the Church's own spokesmen), but excerpts from Church Fathers and Orthodox writers show the limitations of any "movement" — Oxford, ecumenical, liturgical, official, unofficial, or whatever. Ponder the warm words of the Easterns and ancients, full of the very spirit of worship and presence of God, and contrast

them to the cool, analytic statements of the author and the modern liturgists which are merely about worship and the presence of God — as though one could study them without being steeped in them. You may be reminded of the old problem: if each step takes one half-way to the threshold, how many steps will be required to cross it? The answer, of course, is that, as the problem is stated, one will draw nearer and nearer but never cross. Even so, after prolonged analysis of the problem and manipulation of the elements of public worship, we must still put all that behind us (however helpful it has been and *One Bread, One Body* is helpful) and simply cross over to God. For that step we need the counsel and example of holiness, which is why St. Paul and the later saints can still help us, and our latter-day theologians and movements mostly do not. (Published by Seabury Press, One Fawcett Place, Greenwich, Conn., \$3.75 for 160 pages)

* * * * *

TAD'S COVER is for the season of the Epiphany (the word is rooted in Greek and means "to show forth, to appear") which commemorates chiefly three events: "the Manifestation of Christ to the Gentiles" at the visit of the star-guided wise men; our Lord's Baptism when "the Spirit, like a dove" descended on Him as He stood in the water and the voice proclaimed Him God's Son; and His first miracle at the wedding in Cana, when the contents of the six water-pots were turned to wine. The doo-dad in the corner is an old symbol of winter, a season for shelter and snow.

PATIENCE

PATIENCE begins with God. The dimensions of His holy waiting must awe and humble us. Divine patience can hold in a loving unity things as they ought to be in their full perfection and as they are in their present imperfection. God's patience is shown to us in His Son, whose holy waiting upon His Father in His Passion redeemed

By our union with Christ, we can imitate and reproduce God's patience. The many irritations of daily life which exasperate us are petty compared with the irritations man must cause God. St. Benedict reminds us of St. Peter's teaching that by patience we share in the sufferings of Christ. When our neighbors load their weaknesses and needs on us, we can bear them in Christ.

Perhaps my greatest trial is being patient with myself. Why can't I bear myself? Precisely because I can't bear my own pride, nor does God want me to be at peace with my pride. My impatience with myself is a rejection of God's will that I rid myself of falsehoods and evils. My main frustration consists in failing to rid myself of my worst faults. Pride wants the credit of managing even one's own growth in holiness, but that growth is essentially God's

work. By learning to bear myself (not the same as complacency or self-satisfaction), I am practicing the patience of God, and can behold myself both as God intends me to be and as I am now. Patience rests confidently in Christ's victory, when I fully believe that Christ's victory is my victory. I can bear my neighbor as I bear myself and as God bears me, and thus find myself involved in the return of the whole world to God. That is God's work, and if by patience we share in that divine work of love, St. Benedict tells us we may "deserve to have a share also in His kingdom."
—Taddled from *Benedicite*

STOLE FEE

At a vestry meeting the matter of "fees" was mentioned, and the rector of the parish mentioned that his largest one had been \$500. Afterwards, one of the vestrymen said to the priest, "Do you mean to tell me that \$500 was the largest fee you have ever received?"

"Yes," responded the priest; "As a matter of fact, it was at your wedding that I received it."

"Strange," mused the vestryman: "I gave my best man \$1,000 to give you." — An old tale.

IF I WERE IN A PARISH AGAIN

I HAD not worked long for the diocese before the new perspective began to make me wish that I had done my former work as a parish priest differently.

I had tried to be "helpful" in every possible way in parish life, but I am now convinced that much of what I did had very little to do with the salvation of souls. Quite unintentionally, I spent too little time on the important things for which I had been trained and ordained — things which only a priest could do. Laymen could have done all the rest, if they were important enough to be done at all. We waste so much of the Lord's time on unimportant activities.

Worship and the administration of the sacraments are the main objectives in parish life. The priest is to lead his people in worship at the altar, not simply before it (a layman can do that). If the Holy Communion is not now the principal act of corporate worship in a parish, the priest should make it that as quickly as possible, so that his people can do what the Prayer

Book intends. If I were a parish priest again and the parish life were centered in Eucharistic worship, I would then see that every parishioner was aware of the grace of God available to him in the other sacraments and through my ministrations to him as a priest.

I did an average amount of calling before, but if I had it to do again, I would do more; I would be an inveterate caller. I would have to give up something in order to do it—I don't know what it would be, but I would some way find more time to visit my people. We lose opportunities because we do not seek out people in their homes. Our laymen could help us to find them.

As a parish priest, I confidently encouraged all the tricks and schemes for putting over the Every Member Canvass and securing increased pledges and offerings. Now, I am convinced that no gimmick is really worthy of God. Why should the Church have to work so hard to get money which should be given to God out of a thankful heart? I would put the emphasis on worship, sacraments, and pastoral calls, and I believe I would then need have no fear for money.

Yes, if I were back in a parish by the grace of God I would do many things differently. — An executive assistant to a bishop in *The American Church New*

CONTEST

TAD offers a prize of \$10 to the first Examining Chaplain listed in *The 1963 Episcopal Church Annual* who identifies the following quotation:

Happy is the man that delighteth in the Scripture, and trice happy that meditateth in it day and night.

Note: Since the bishop of a diocese is the chief custodian and guardian of the faith, it is his duty to see that men presenting themselves for ordination have been sufficiently trained in the faith and practice of the Church; that duty is for the most part delegated to learned priests who are called "Examining Chaplains" to the bishop.



RAINMAKER

EXCAVATIONS made recently within the northern shadow of Winchester's Cathedral Church (Province of Canterbury) have revealed the foundations of two Saxon churches connected with the legend of Saint Swithin, XIX Bishop of Winchester. The old minster* was built in 635 by Cynegils, King of the West Saxons (later Wessex), following his conver-

sion to Christianity; before his death in 862, St. Swithin asked to be buried in its churchyard, "where passersby might tread on his grave and rain from the eaves might fall on it." (The church then was likely in ruins from a Danish raid.) On 15 July A. D. 917, St. Swithin's body was moved to a shrine within the new minster built by Alfred the Great: one story is that the humble Saint was so displeased that he caused it to rain that day and forty days thereafter (and that even now rain on St. Swithin's Day, 15 July, means forty days more of the same); the origin of that story is unknown, for the earlier version has it that the Saint's body was moved at his own direction made known in visions revealed to appropriate authorities. If further digging shows the floor plans of the two ancient buildings (they seem to have been preposing and well-comparable with the ones built later by the Norman invaders who changed the complexion of British life), much may be learned about the early Christian history of Britain; and the resting place of history's holiest rainmaker may be discovered. —Taddled from the *New York Times*.

* minister: a monastery church, or a building which once was a monastery church, or sometimes today, an especially large church building; notable example: York Minster.

CHEAP LABOR

IT IS OFTEN remarked that the cultural background of most American Churchmen, whatever their theology, is that of the Protestant small town. Such a culture, achieved through painful effort from colonial and pioneer days, is not to be despised, but we should recognize its characteristics, one of which is suspicion of anything outside its own hard and fast conventionalities. Often there is violent opposition to any change in religious ideas or forms of worship.

In such a community of thought, the "religious life" is almost always misunderstood. Obviously, anyone who cannot believe that God will call some of His children to embrace poverty, celibacy, and obedience in a religious community, must of necessity oppose every form of the religious life. When such folk see the humanitarian work performed by active religious orders, they may accept them because of the cheap labor conveniently provided for the Church; but they are not likely to desire their sons or daughters to embrace a life of cheap labor, even for the Church's sake. Those who do not believe that prayer is absolutely necessary and of divine command, so that man may achieve identification with the will of God, will be

unable to see any good to God or man in an enclosed contemplative community. We religious do not face so much opposition as we once did, but even yet there often is ignorance of the meaning of our life, and that even among the clergy. They miss the point that a monastic vocation for men or women grows out of that liberty wherewith Christ has made us free — free to give ourselves to whatever work He wills. — The Father Superior of the Long Island Franciscans; taddled from *Holy Cross Magazine*



NICKNAME

A PRIEST moved into a parish which made a big thing of informality, since most of its members came from the same social set. Soon after his arrival he found himself in conversation with a large man who immediately began to call the priest by his first name. After a while, the man paused to ask confidently, "Say, you don't mind me calling you Dan, do you?"

"Not at all," said the priest "but I'd be even more complimented if you'd use my nickname."

"Sure, Dan — what is it?"
"Father."

—Taddled from *True*

BY WILL AND DEED

● Russell Carter, Ph.D., 81, late of Grace and Holy Innocent's Church in the See City of the Diocese of Albany, left to his parish, \$10,000; he was a long-time director of music for the New York Education Department and member of the executive council of the American Church Union.

● George Trumbell Cook left to the endowment fund of West Missouri's Grace and Holy Trinity Cathedral Church, Kansas City, \$10,000 in memory of Philip Cook, IV Bishop of Delaware and a former postulant from the parish.

● The Diocese of Wellington, Province of New Zealand, has received from an anonymous donor for its pension fund, £50,000 (about \$140,000).

● Edith Miller Willcomb, late of Holy Innocents' Church in the See City of the Diocese of Albany, left to that parish about \$100,000.

● An anonymous donor will match gifts up to \$500,000 toward a new physical education building for the Diocese of Rochester's campus-sharing colleges, Hobart (for men), and William Smith (for women).

● Kenyon College (Gambier, Ohio) has received, for a new freshman dormitory, \$100,000 from the George Gund Foundation, set up by the Cleveland

banker who developed the Kaffee Hag Corporation (merged with Kellogg in 1929) and wrote *A Banker Looks at the College Library*.

● Thelma G. Clark, a widow, late of Christ Church, Tacoma, Diocese of Olympia (State of Washington) left to her parish, \$11,000.

● C. H. Watzek, Portland, Oregon, recently added \$10,000 to the parish endowment fund of St. Mark's Church, Crossett, Diocese of Arkansas, which fund was established in memory of his parents.

● George Noel Lankester Hall, late Bishop of Chota Nagpur (1936-1957), Church of India, left to his former diocese for work in outlying parishes and missions, £3,500 (about \$9,800), and other bequests to Church colleges and charities.

● St. Mark's Church, Denver, has received from its late, long-time parishioner, Mrs. William Spalding (wife of a grandson of the First Bishop of Colorado), a bequest of over \$54,000, and from another late parishioner, Effie Darling (who also gave its rectory), a bequest of \$11,000.

● An anonymous donor will give \$250,000 to the Philadelphia Divinity School for the endowment of a faculty chair if the seminary can raise an additional \$150,000 over the next five years.

● The Diocese of Arkansas has received from 44 donors

and some Diocesan organizations, \$100,366.94 for the construction of a University Center at Fayetteville, to include a chapel, offices, common room, and apartment for pre-seminary students.



NO WINNER

SINCE no active bishop of the American Church has come forward to identify TAD's summer quotation from *Priestly Ideals* by the Rev'd W. C. B. Newbolt, a classic found in most priests' libraries, we offer another \$25 to the first of the same group to tell us where the following is found:

We believe in the existence of devils, and of Satan their chief, because our Lord taught it, and because experience shows that all human sins cannot be attributed to human beings. There is no doctrine of the Christian faith which I find easier to believe than that of an organized kingdom of spiritual evil, which our Lord plainly taught (St. Mark 3:22; St. Luke 11:18), and which we can experience for ourselves if we examine either our own hearts or the world around us. St. Paul tells us that we wrestle not against flesh and blood, but against the world-rulers of this darkness, against the spiritual things of wickedness in the heavenly regions (Ephesians 6:12).

WHY

MY REASON of coming to Bolahun [location of the Holy Cross Fathers' mission station and school in Liberia, West Africa] was not to attend school. I came to Bolahun to save my life. When I was at home, I always used to get sick. My trouble didn't only stop with that, but I also had trouble from hatred. My father had many wives and my mother was the head woman; so her companions wanted to kill me. Then I came here in 1951, but I was just trading for my master. I had many hardships in Bolahun, but I still held on fast that I should learn.

"Now after I completed the eighth grade, I planned to leave Bolahun. Then one day I was reading a mission magazine, and I read that my people, the Lomas, are the hardest tribe in the Western Province to be Christianized. My heart burned as if someone put a glowing spear through my chest. From that day I decided to stay in Bolahun so that I can become a priest to go Christianize my people.

"Therefore, my purpose of attending in Bolahun is because the school fee is enough for poor boys, and because I want to be a priest." — Taddled from a ninth grader's composition in *Hinterland*, a publication of the Order of the Holy Cross.

VESTRYMAN

GEORGE WASHINGTON, dead 163 years last December nineteenth, was the great-great-grandson of an English priest and one of a long line of loyal Churchmen. Regular family prayer was offered in his home. He was sometimes vestryman and warden of his parish (positions of considerable civic and religious importance in bishopless and priest-poor colonial America, particularly in the State Church of Virginia), and served as a lay reader. On journeys he was faithful to his Sunday obligation.

The Pohick Parish Church (still standing) was built from Washington's own plans on land he purchased in 1767. He also gave the gold leaf for the bordering of the Creed, Lord's Prayer, and Ten Commandments, which are inscribed on the walls.

Washington was instrumental in the designation of 1 June 1774 as a day of intercession and prayer for peace with England; his diary notes, "Went to church and fasted all day." He appointed an hour for Sunday services in the brigades after taking command of the Continental Army, and wrote, "To the distinguished character of patriot it should be our highest glory to add the more distinguished character of Christian."

General Washington decreed that on 6 May 1778, the army should spend the day in thanksgiving and prayer in gratitude for the French Alliance. In 1792 he wrote to a friend, "I am sure that there was never a people who had more reason to acknowledge a divine interposition in their affairs than those of the United States." During the eight and a half years he was away at war, his estate continued its accustomed charities in his parish. He had instructed his estate manager, "Let the hospitality of the house with respect to the poor be kept up; let no one go hungry away."

After taking the oath as President of the United States on 30 April 1789, his first act was reverently to bow and kiss the Bible upon which his hand rested. Sixty prayers he wrote for special occasions have come down to us. He proclaimed the first Thanksgiving Day observed in the new Republic.

George Washington was a man of his times, in which religion was more a matter of ethics than mystery, and self-confident humankind wanted more the approval of God than His help; nevertheless, a sense of the majesty of God and of His purposes was never far from the thoughts of the first President and Churchman of the United States. — Taddled from *The Northern California Missionary*



HILLSPEAKING

USUALLY a visitor has to be at Hillspeak only a few minutes before he asks, "Where does the money come from for all this?" When he has been told that our only income is from the sale of books, he is amazed; when he has been shown through the office (once, and still, a barn — but a lovely one), and is taken downstairs where thousands of books are wrapped and labeled for shipping and where about 84,000 copies of *The Anglican Digest* are addressed, bundled, and sacked for mailing he is even more amazed; but when he is taken outside and is shown some of the views from our mountain top and learns what all we plan to do here, he is dumbfounded. He cannot understand how such an operation could have been projected entirely by the sale of books.

It turns out that he thought that any operation by, of, and for the Church has to depend entirely on appropriations, subsidies, and gifts (indeed, that is exactly how most arms of the Church are nourished — and properly so), and (here's the rub) that General Convention or some other agency of the national Church appropriated thousands of dollars for the operation at Hillspeak. We say nothing about it to the visi-

tor, but we can think of no other successful operation of the American Church that has been completely self-supporting from the beginning.*

The visitor learns, among other things, that the business of the EBC is not to make money but to serve the Church, and that all our plans, including the selection and distribution of good books, are directed to that end and that end only. When he has completed "the tour", he sees why Hillspeak is so important and so necessary, and he leaves, we think, convinced that steady work, long hours, and faithful Churchmen can, in God's hands, do anything. — Taddled from "Embertydings" before our largest gift arrived (see page opposite for details).

* Gifts to Hillspeak during the last fiscal year: \$1,766.60; TAD "subscriptions": \$5,053.53; the rest of the Club's income was earned by the sale of books. Last year the EBC bought and distributed about 40,000 books (not a small operation by any measure), paid all of its expenses, carried delinquent accounts, put out *The Anglican Digest* (annual cost: \$25,000), and made payments (\$12,000) on and improvements at Hillspeak — all from the sale of books and with a gross amount of money that was less than half the sum appropriated by the National Council for "interdenominational agencies" and \$20,000 less than it handed over to the National Council of Churches.



It is a pleasure to announce that Hillspeak has been given a brand-new and especially equipped Ford Tractor and Bush Hog* for the maintenance and development of Hillspeak. The long-needed equipment represents an outlay of about \$3,250 and is the largest single gift we have ever received: in fact, it almost exceeds the nine-year total of all gifts. We are delighted with everything about the equipment: its size, its utility, and its manner of coming.

More important than the need and value of the equipment, however, is the anonymity of the gift: we do not know who the giver is and the dealer is bound not to tell. The anonymity of a gift is good for the recipient, and we want to think it is good also for the donor. As love is fulfilled in just the loving, so is giving fulfilled in just the giving; certainly there is something special about an anonymous gift — a certain glow, and some of that glow has rubbed off on us.

At the Eucharist on St. Luke's Day (the morning after we received the equipment), the celebrant said, "Let us this day give praise and thanks to Almighty God for prompting the gift of a tractor and brush hog; and for its anonymous donor, and our most generous benefactor, let us ask abundant and abiding blessings." So be it. Amen. Amen.

*Bush Hog is the trade name of a piece of machinery that is commonly called a brush hog and is similar to a power mower that is used on lawns, except that it is larger and heavier, is powered by a tractor, has jointed, wider, and stronger blades so that it can shred brush or saplings.



I AM COMMONLY asked whether I really "believe in the Devil." Now, if by "the Devil" you mean a power opposite to God and, like God, self-existent from all eternity, the answer is certainly No. There is no uncreated being except God. God has no opposite. No being could attain a "perfect badness" opposite to the perfect goodness of God; for when you had taken away every kind of good thing (intelligence, will, memory, energy, and existence itself) there would be none of him left.

The proper question then is whether I believe in devils. I do. That is to say, I believe in angels, and I believe that some of them, by the abuse of their free will, have become enemies to God and to us. We may call them devils; they do not differ in nature from good angels, but their nature is depraved. *Devil* is the opposite of *angel* only as *bad man* is the opposite of *good man*. Satan, the leader or dictator of devils, is the opposite, not of God, but of St. Michael.

My religion would not be in ruins if the above opinion were shown to be false. Till that happens (and proofs of a negative are hard to come by); I shall retain it. It explains a good many facts; it agrees with the plain sense of Scripture, the tradition of Christendom, and the beliefs of most men at most times; and it conflicts with nothing that any of the sciences has shown to be true.

It should be (but it is not) unnecessary to add that a belief in angels, whether good or evil, does not mean a belief in either as they are represented in art and literature. Devils are depicted with bats' wings and good angels with birds' wings, because most men like birds better than bats. They are given wings only in order to suggest the swiftness of unimpeded intellectual energy. They are given human form because man is the only rational creature we know. Creatures higher in the natural order than ourselves must be represented symbolically if they are to be represented

at all. It is only the ignorant, said Dionysius in the fifth century, who dream that spirits are really winged men.

In painting and sculpture the symbols have steadily degenerated. Fra Angelico's angels carry in their face and gesture the peace and authority of Heaven. Later come the chubby infantile nudes of Raphael; finally the soft, slim, girlish, and consolatory angels of nineteenth century art, shapes so feminine that they avoid being voluptuous only by their total insipidity. They are a pernicious symbol. In Scripture the visitation of an angel is always alarming; it has to begin by saying "Fear not." The Victorian angel looks as if it were going to say, "There, there."

The literary symbols are more dangerous because they are not so easily recognized as symbolical. Those of Dante are the best. Before his angels we sink in awe; his devils (as Ruskin rightly remarked) in their rage, spite, and obscenity, are far more like what the reality must be than anything in Milton. Milton's devils, by their grandeur and high poetry, have done great harm, and his angels owe too much to Homer and Raphael. The really pernicious image, however, is Goethe's Mephistopheles. It is Faust, not he, who exhibits the really ruthless, sleepless, unsmiling concentration upon self which is the

mark of Hell. The humorous, civilized, sensible and adaptable Mephistopheles has helped to strengthen the illusion that evil is liberating.

Humor involves a sense of proportion and a power of seeing yourself from the outside. Whatever else we attribute to beings who sinned through pride, we must not attribute that. Satan, said Chesterton, fell through force of gravity. Milton has told us that "devil with devil damned Firm concord holds" — but how? Certainly not by friendship. A being which can still love is not yet a devil. We must picture hell as a state where everyone is perpetually concerned about his own dignity and advancement, where everyone has a grievance, and where everyone lives the deadly serious passions of envy, self-importance, and resentment. For the rest, the choice of symbols depends on temperament and on the age.—Taddled from *The Screwtape Letters and Screwtape Proposes a Toast* (see "We Recommend")



ENOUGH

While her Church School class was repeating the 23rd Psalm, we heard a small girl say, "The Lord is my shepherd; that's all I want." — A parish paper.

GIFTS

FOR YEARS, a famed star of stage and screen solved the problem of what to give "the man who has everything." His solution was like this:

Go down to a poor neighborhood. Take along the sum you intended to spend for Christmas. Go to any small grocery, any doctor or dentist in the neighborhood. Ask who is farthest behind in his bill, preferably someone about to be cut off from credit. Pay that bill or a part of it. Make a note of the name and address of the beneficiary and send "the man who has everything" a Christmas card. Write on it, "You have paid \$10 on the account of John Doe, who is the father of five children and was \$30 behind on his (food, doctor, dentist) bill. Merry Christmas."

Christmas is Christ's birthday; it is only logical that we should prepare gifts for Him. Indeed, He tells us how: "For I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Taddled from *The Orthodox Herald*

QUARTER WATCH



ONE OF THE SONGS sung by the University of Arkansas forty-voice Schola Cantorum (singing school) in winning first place in the international Polyphonic Group Contest at Arezzo, Italy (a kind of world series of choral singing), was composed by Leo Sowerby, the head of the new College of Church Musicians at the Cathedral Church of the Diocese of Washington (D.C.). ¶ The Franciscan branch-house at Alnmouth, Northumberland, England, has been made a friary, and now, like the mother house at Cerne Abbas, Dorset, England, and the friary at Jegerata, New Guinea, can take in postulants and train its own novices. ¶ St. David's, East Greenbush, Diocese of Albany, returned to the Diocesan Council \$2,000 budgeted for its support; rapid growth made the help unnecessary. ¶ A former Asheville television newscaster is the new headmaster of the Diocese of Western North Carolina's 52-year-old Appalachian School, established to educate the mountain children, but lately providing a community of affection for children of welfare cases and broken homes (a financial pinch plaguing the Diocese has caused some to urge that the work of the school be left

for secular agencies to tend). ¶ The Bishop of Accra has been expelled from his see by the government of Ghana for his protests against having school children call the country's Premier their "Redeemer" and sing hymns to him; also ejected was the newly-chosen Archbishop of West Africa only a day before he was to leave for his jurisdiction, the Diocese of the Niger, in Nigeria. Some other Churchmen supported the protest but the bishops, being Englishmen, were easy targets. ¶ A Connecticut physician, recently made a perpetual deacon by his bishop, and his wife, a trained nurse, have been sent by the National Council to the Holy Cross Mission at Bolahun, Liberia, where the man replaced seventy-year-old Fr. Smyth, a monk and *medicinae doctor* whose over-due leave had begun the month before; the interim was filled by a young Alabamian, working in the hospital for a year without salary, who tucked his two years of college pre-medical studies under the table and piled up experience that might have taken five years to get in the U.S.A. His physi-

cian-father was some help; they consulted weekly over the Holy Cross ham rig. (The young man who installed the radio four years before has recently returned to Bolahun with his bride.) ¶ Louisiana's Nicholls State College is planning to call its new library "Polk Hall" after the First Bishop of Louisiana and the Southwest, who was killed in action while serving as a general in the Confederate army. ¶ The United States Ambassador to the Dominican Republic, sometime an able journalist and advocate of court and penological reform, recently, in Santa Domingo's Church of the Epiphany, gave his daughter in marriage to the English-born operations manager of a Guatemalan oil company. ¶ Further notes on the numbers game: the Rector of Christ Church Parish, Unionville, Connecticut, reports that he was one of sixteen deacons ordained in St. Paul's Cathedral Church, Boston, in June, 1958 — which figure tops the twelve previously mentioned in TAD. Does anyone know of more deacons ordered at a single service? What is the greatest number

* * * * *

The Wise Men were led by their scientific searchings for a star: the simple shepherds were led more quickly by the songs of angels; but both found the Christ Child. Leave to the wise their star: you and I can hear songs. — Father Andrew

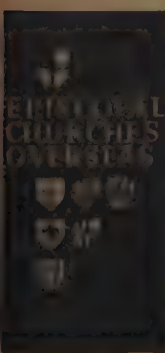
of priests ordained at one time? ¶ The former Rector of the Church of St. John Baptist Parish (and principal and chaplain of its day school) is the new Suffragan Bishop of Dallas. ¶ In St. Paul's Church, Akron, Diocese of Ohio, the granddaughter of the founder of the Firestone Tire and Rubber Company recently took to husband the manager of some South Carolina hunting stables. ¶ Short days and long nights seem to be the trigger for the poinsettia's display of red: this year's plant should bloom again next year, if, along about next autumn, it is placed in an unlighted room after dark, so that artificial light can't confuse it. ¶ Some tiles in Winchester's Cathedral Church (unblemished by foot traffic for centuries) lately have been damaged by stiletto heels; the more historically valuable tiles have been roped off or moved to less traveled locations.

Chicago's new suffragan bishop is a grandson of the III Bishop of Arkansas (1912-1931), James Ridout Winchester. ¶ The Anglican Paulists of Gresham, Oregon, have sent two women to Hastings, Sussex, England, to train for two years in the novitiate of the Nursing Sisters of St. John the Divine, one of the oldest Anglican orders for women; the plan is for them and one of the Hastings sisters to become the

kernel of a new order to help out in the Paulist's hospitals in Oregon and South West Africa. Three lay brothers of the Society of St. Paul are now at the young order's South West African priory which is also the residence of the Bishop of Damara-land, the former West Kansas priest who founded the Saint Francis Boys' homes; one of the brothers has been the bishop's secretary and office manager since last summer. ¶ One woman's opinion: "I am sorry that I was unaware of the increase to \$12.00 for a year's selections of the EBC, and am herewith enclosing a check to cover the extra \$2.00. Thanks to all of you for the wonderful work you do. It is worth far more than even \$12.00 per year."—From a letter. ¶ The man who has been for 28 years a reporter for England's *Methodist Recorder* is now studying for the priesthood. ¶ The Archbishop of Canterbury recently visited the Patriarch of Moscow and all the Russias, and thus became the first Primate of All England to visit the Soviet Union; a few days after returning to his London home, he received the German Jesuit and Roman Cardinal who had been confessor to Pope Pius XII and head of the Vatican's Secretariat for Promoting Christian Unity during preparations for the Second Vatican Council — the first Cardinal to set foot in Lambeth Pal-

ace in more than four hundred years. ¶ The Diocese of Olympia is signing up volunteers among its laymen to visit ships in Seattle, Tacoma, and other ports, to tend to the needs of the seamen and to take them into their homes and parishes; it is hoped that such an approach will serve in place of institutional buildings and staffs for "seamen's work." ¶ The only "statement" or "renewal" notice sent to TAD "subscribers" is their birthdays: if yours falls between the last Ember Day of winter, 22 December 1962, and the last Ember Day of spring, 9 March 1963, you may wish to send TAD a dollar (along with the convenient "renewal" form on the last page of this issue) to keep TAD alive. ¶ The Bishop of Nyasaland has taken to be his wedded wife, a teacher of St. Andrew's School, Blantyre. ¶ Unexplored territory: the Prayer Book on page 259

has propers (Collect, Epistle, and Gospel) for the Feast of the Dedication of a Church, but no direction for the time of their use. The propers date from 1536 when King Henry VIII and the Convocation of the Church of England ordered that the feast be kept the first Sunday in October, "forever, and upon none other day." The observance was intended to be one of thanksgiving for the local parish church. ¶ Henry Agard Wallace, one-time Vice President of the U. S., editor and plant breeder, is doing a book on the history of the strawberry. ¶ The Ford Foundation has announced grants totalling \$6,100,000 to nine non-profit, professional repertory theaters scattered over the country. We hope that someday somebody will do as much for religious drama — starting perhaps with Hillspeak's Operation 3-M Plus. ¶ Lord Fisher of Lambeth (the former Archbishop of Canterbury) lately has been preaching and lecturing in Canada and in the United States; his trip took him as far west as the Diocese of Honolulu (established by the Church of England in 1862 and tended by English bishops until it was transferred to American jurisdiction in 1902), where he helped to celebrate the Church's centennial in the U.S.A.'s fiftieth state. ¶ In the presence of His Imperial Highness Prince



A 48-page listing by country, city, and street of our churches in Hawaii, Alaska, Central and South America, Europe, etc.; as well as all Episcopal jurisdictions throughout the world. Indispensable to the layman going abroad. Order form on next to last page.

Takahito Mikasa and other dignitaries, the Most Rev'd, the Presiding Bishop of the Holy Catholic Church of Japan and Bishop of Kobe, recently dedicated for St. Luke's International Medical Center of Tokyo, a carillon in memory of the Center's founder, Rudolf Bolling Teusler, M. D. ¶ The Diocese of Singapore and Malaya includes the Crown Colony and six countries (the others, Thailand, Indonesia, Vietnam, Laos, and Cambodia, are mostly neglected for lack of priests), has less than seventy men in holy orders, uses twelve different languages in worship, and ministers to a population of which half is under the age of 21.

The Diocese of Albany has attacked U.S. Air Force regulations which forbid anybody but a chaplain to give religious instructions on Air Force installations; the *Albany Times-Union*, in a story with happily accurate wording, pointed out that "Air Force chaplaincies are allocated to Roman Catholics, Protestants, and Jews," which often means that Churchmen, "who are Catholics outside the Roman framework, do not get religious instruction for themselves or their children." The Diocese, assembled in convention, also chose the Archdeacon to be consecrated Bishop Suffragan. ¶ The 53-year-old former Archdeacon of Boston is the

new and second Suffragan Bishop of Massachusetts. ¶ In Emmanuel Church, Middleburg, Diocese of Virginia, the United States Under Secretary of State for Political Affairs recently gave his daughter in marriage to the son of a Pulitzer Prize-winning Mississippi newspaper publisher. ¶ California's Cathedral Church (See City: San Francisco) has engaged an executive producer and is going into the Civic Theater business; first production: one of the Wakefield Mystery Plays. ¶ University of Michigan Press, Ann Arbor, has published (at \$4.95) Frank Livingstone Huntley's *Sir Thomas Browne: A Biographical and Critical Study*, a concise appraisal of the seventeenth century physician and writer known both for the quality of his prose and for his efforts to reconcile the science and religion of his day. ¶ During 1961, 4,282,000 babies were born in the United States: 357,000 a month, 82,000 a week, eight a minute; world-wide birth rate: 200 babies a minute. ¶ Nearly three-quarters of the Irish people are attached to the Roman Church; over ten percent remain in the ancient and Catholic Church of Ireland; the Presbyterians number almost as many, and other religious bodies are very small. ¶ When a body presents an honorarium or a "purse" to a bishop or priest, the same may

usefully be given in one of Mark Cross' "tray purses" which allow easy access to coins and keys and keeps them from spilling, together with space for a "tightwad" (of bills). Everything needed is right at hand, with neither dirt nor jingle-jangle in the pocket. The thing makes a fine gift just by itself. Tax paid, they are \$5.50 for the small one and \$6.50 for one half-an-inch larger (both in

black pin morocco) from Mark Cross, Fifth Avenue at 55th, New York City 22. ¶ The new President of E. I. du Pont de Nemours & Company is a communicant of Christ Church, Christina Hundred, Greenville, Diocese of Delaware. ¶ If the address shown on the last page of this issue is wrong or incomplete in any way, or if you will move soon, you are sincerely and urgently asked to correct it

HILLSPEAK MEAT LOAF


- | | |
|----------------------|----------------------------|
| 2 slices white bread | 1 egg |
| 2 slices rye bread | 1 teaspoon salt |
| 1 lb. ground beef | ¼ teaspoon pepper |
| 1 medium onion | 2 tablespoons butter or |
| 4 sprigs parsley | margarine |
| 3 tablespoons grated | 1 can (8 oz.) tomato sauce |
| Parmesan cheese | 1 teaspoon oregano |

Mixing time: 15 minutes.

Baking time: 50 minutes.

Start your oven at 375F and grease a shallow baking pan. Put both kinds of bread, the rye and the white, in a large mixing bowl. Pour 1 cup water over the bread and let the slices soak for several minutes. Then mash the bread very fine with a fork.

Next dump the meat in with the bread and add finely chopped onion, chopped parsley, grated cheese, slightly beaten egg, salt, pepper. Mix together with clean hands, put the mixture in the baking pan and shape into a loaf. Put dots of butter or margarine over the top and bake 30 minutes. Pour tomato sauce over the meat, sprinkle with oregano (learn to use that good herb — it makes some food taste the way it should) and continue baking 20 minutes longer. The meat loaf is fine served hot or cold; makes good sandwiches, too; serves 4 to 6 generously.



**A POCKET
DIRECTORY
OF EPISCOPAL
CHURCHES
IN THE U.S.A.**

A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25c. Order form on next to last page.

and mail it to TAD. The Post Office charges a dime to notify us of an address change. Over 6,000 TAD readers move between issues; if they do not furnish us with the necessary information, keeping up with them quickly becomes expensive and burdensome — and raises the cost of a single change from 44c to 54c. (Subscribers outside the U.S.A. are especially urged to supply TAD with their new addresses — an accommodation not provided by foreign postal services.) ¶ The Bishop of Glasgow and Galloway (since 1952) is the new *Primus* of the Church in Scotland. His predecessor, resigned, was the first member of a religious order to head up the Scottish Church since the Reformation. ¶ The Foundation for Episcopal Colleges, Inc., has been formed by the presidents of eight colleges associated with the American Church to promote their schools: Kenyon (Gambier, O.), Hobart (Gene-

va, N. Y.), Trinity (Hartford, Conn.), Bard (Annandale-on-Hudson, N. Y.), St. Augustine's (Raleigh, N. C.), Shimer (Mt. Carroll, Ill.), St. Paul's (Lawrenceville, Va.), and the University of the South (Seawanee, Tennessee). ¶ The Archbishop of Canterbury, who asked to remain the episcopal visitor to the Community of the Resurrection at Mirfield when he was translated from York, has succeeded the late Bishop of Gloucester as Visitor to the Oratory of the Good Shepherd, a group of celibate and scholarly-minded priests who keep a common rule of life. Well-known members of the OGS: Martin Thornton (*Christian Proficiency*), and Eric Lionel Mascall (*Grace and Glory*). ¶ Bell ringers on practice nights go to the belfry of Holy Cross Church, Northampton, in the English Diocese of Peterborough, armed with scythes: their club has more members than bells, and the overplus cut grass while they wait for a swing on the ropes. ¶ North Carolina's three dioceses support the Thompson Orphanage in Charlotte. ¶ California's Cathedral Church (See City: San Francisco) has cut expenses by cutting staff: the Bishop's \$12,000-a-year executive assistant and three of the ten secretaries were dropped. ¶ The 45-year-old Archbishop of Cape Town had an unplanned rest last autumn while

he recovered from a cerebral thrombosis (likely caused by overwork). ¶ During the first half of the twentieth century, nearly all books and records have been printed on paper that is expected to disintegrate within twenty to a hundred years. ¶ The Bishop of Ossory, Leighlin, and Ferns, Province of Dublin, and author of a well-used seminary textbook, *The Structure of Caroline Moral Theology*, has lately been in the Diocese of Georgia to stir up the clergy, and at Seabury-Western, Evanston, Diocese of Chicago, to lecture before the seminarians. ¶ The Diocese of Texas' St. Luke's Hospital in the See City of Houston is getting together with the Texas Children's Hospital next door to construct a \$5,500,000, ten-story Heart Institute for treatment, education and research in cardiovascular diseases. ¶ The future of the Diocese of Polynesia's tiny ordination school, St. John's House, founded in 1958 on Suva, was brightened by the respectable showings of its first two (and only) students in recent New Zealand Theological Studies examinations. Edward, an Indian, passed five of six papers (he failed one by three marks), and Sunipa, a Tongan, passed two of six and was just under the pass mark in three others. The Bishop of Polynesia has accepted for the new term three Tongans, one

Melanesian, and one Indian for residence, and one Melanesian for evening studies; he dreams of a future college of fifteen or twenty students and a staff of three priests to supply the indigenous clergy so badly needed, and to be a center of study and retreat for the entire diocese. ¶ Have you made your will?

The *Way of a Pilgrim* (the EBC selection for winter A.D. 1961) has been translated into Japanese. ¶ Priests of the American Church recently received from the National Council a heavy packet not unlike those movie exhibitors get to help them publicize the latest film: it contained expensive printed posters, publicity gimmicks, color books, envelope stuffers, even a phonograph record — all to coerce children to give money, not to God so much as to a photogenic foreign child featured in all the material. There is a book and Broadway play called *How To Succeed in Business Without Really Trying*; it seems the Church's officialdom has discovered "How to raise money for missions without really converting anyone." ¶ The Bishop of Connecticut spent the middle of August in the Caribbean; he preached at the consecration of an English priest to be Bishop of Nassau and the Bahamas, and helped celebrate the 25th anniversary of the consecration of the Bishop of Guiana, who

is Archbishop of the West Indies. ¶ Lawrence Hall, the Diocese of Chicago's home for boys, has shifted its attention from grammar school children (who come by foster homes more easily) to adolescents, now housed in its three-story, half-century old brick building (on six acres of ground recently brightened by a swimming pool), 65 youngsters, 9 to 16 years old. ¶ The Bishop of Ohio recently solemnized the marriage of his daughter to a great-nephew of the inventor of the rotary printing press (another daughter took a husband the month before). ¶ The elderly monastery dog of the Anglican Franciscans on Long Island ("The Abbess" of last winter's TAD) is well and attends chapel regularly again after an all-too-human warm weather lapse. The Father Minister of the Community, however, has been told to take a rest, to "sit and meditate" until the body catches up with the spirit, and thereafter to content himself with doing the work of two men instead of six. ¶ The Bishop of Llandaff, the Church in Wales, has lately been preaching and lecturing around the United States. ¶ "The purpose of this year's three-day camp is to establish in the minds of the young people the basis of their own religion, on the assumption that before they can negotiate their beliefs with other re-

ligions, they must first understand their own." — A diocesan paper.) [Sometimes we suspect that the adults sent out to "negotiate their beliefs with other religions" picked up the same in a three-day briefing somewhere. The briefing should have included the fact that the Faith is not negotiable. — Ed.] ¶ The Diocese of Iowa recently set out to raise \$790,000 to expand the Church's mission work; it got pledges totalling \$1,100,000. ¶ The Rt. Rev'd Cornelio Salas, Bishop of Antique (Philippine Independent Church), Belison, Antique, Philippines, could use books on the Church's Liturgy. Because of his country's control of dollars, he and others in the Philippines are unable to buy what he has called "your precious books." ¶ Of interest — to people who like to hear good music but who want to know what they are getting before they order it, *The Collector's Beethoven*, by John Briggs, the well-known music critic and editor, who has examined and appraised every in-print recording (tape, monaural, stereo) of that composer. (To listen only to the piano sonatas took an entire summer of free time!) Published by J. B. Lippincott Company, East Washington Square, Philadelphia 5; \$3.50. ¶ With Divine permission and human endeavor, the next issue of TAD will be mailed during the Ember Days of the forthcoming spring.

ALL PURPOSE COMMUNICATION FORM

the episcopal book club

eureka springs, arkansas

- ☐ Send me again full information about the Episcopal Book Club.
- ☐ Enroll me as a continuing member of the EBC. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed to be "positively sound" and "entirely interesting", (c) the cost of each selection averages only slightly over \$3.00, plus postage, (d) if I do not wish to keep any "Book-of-the-Season", I may return it within 10 days after its arrival, otherwise I am to pay for it by the end of the month, and (e) I may cancel my membership at any time upon notice to the Episcopal Book Club.
- ☐ Begin by sending me the 1962 Winter selection, THE HUNDREDTH ARCH-BISHOP OF CANTERBURY, (Special Episcopal Book Club edition, \$3.00).
- ☐ To save time and money, I am enclosing herewith \$12 to pay for a year's selections in advance. I understand that credit will be given for any selection promptly returned. \$ _____

BOOKMARKS — LEAFLETS — DIRECTORIES

Send me _____ packets of the 1962 Winter bookmarks, as shown in this issue of TAD. (Rate: 35c for a packet of 25, or three packets for \$1.00. Postage paid. See note below.) . . . \$ _____

Send me _____ copies of A POCKET DIRECTORY OF EPISCOPAL CHURCHES IN THE U.S.A. (Rate: 25c a copy for less than five copies, or \$1.00 for five (or multiplies of five) copies. Postage paid. See note below.) . . . \$ _____

Send me _____ copies of A GUIDE TO EPISCOPAL CHURCHES OVERSEAS. (Rate: 35c a copy, or three copies for \$1.00 Postage paid. See note below.) . . . \$ _____

Continued on next page) TOTAL AMOUNT THIS PAGE \$ _____

Note: A handling charge of 25c will be made on all orders for bookmarks, directories, etc. which are unaccompanied by commensurate remittance.

THE ANGLICAN DIGEST

To renew my subscription to TAD, I enclose \$

(Especially for a person whose birthday falls between the last Winter Ember Day, 22 December, and the last Spring Ember Day, 9 March. Not for giftsubscribers, exchanges, etc.)

Send TAD to the following names and addresses (please print clearly) for which I have enclosed the sum of . . . \$

TOTAL AMOUNT ENCLOSED \$

Signature

Name of Parish

Please change the address stenciled below to read as I have corrected

THE ANGLICAN DIGEST
EUREKA SPRINGS, ARK.

Second Class Postage Paid
at Eureka Springs, Arkansas

The Rev. Massey H. Shepherd, Jr.
The Church Divinity School
2451 Ridge Road
Berkeley 9, California C